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Salem, O.

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# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

JAMES BARNABY, Publishing Agent.

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SALEM, COLUMBIANA CO., OHIO, AUGUST 9, 1851.

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THE ANTI-SLAVERY BUGLE, Published every Saturday, at Salem, Col. Co., O.

TERMS .- \$1,50 per annum if paid in advance. \$1,75 per annum if paid within the first six months of the subscriber's year. \$2,00 per annum, if payment be delayed that which is more precious than gold. beyond six months.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extendits circulation among their friends.

to be addressed to Marius R. Robinson, Editor.

# THE BUGLE.

Notes of a Journey.

MARLBORO, July 20th, 1851. DEAR MARIUS :- Whilst on my way to Iowa last fall, and on my return this spring, I had an opportunity of witnessing Slavery in some of its various aspects. On my way out my fellow north and south, many were moving their effects from our own state to the land of prai-

tour during the hot season, taking with them and the sooner the better. their hired waiters, as it is not safe to bring three young women, beautiful in form, tall and friend to mourn its loss. athaletic-but oh! how sad in countenance. Two of them had babes, they once had husbands, from whom they were ruthlessly dissevered by the foul demon who claimed them as streets of Louisville, to be 'shipped' to the hemp growing part of Missouri. And then there were same region of country, and all eight were within me; and when I remembered, these are damp chilling night-air of the month of November. And their food was the crumbs and scraps that were scraped from our table into a fleeced, murdered the once inoffensive Indifloor, as for dogs. On our way up the Missis- of the earth; have stolen the black man sippi one of their number died of cholera .- from his native country, reduced him to a True, efforts were made to retain his spirit but to no purpose; it was a loss of \$1,000 to his owner, but a far greater gain to him. Great sympathy was expressed in behalf of the

This Spring there were a number of slave owners on our boat who were coming to the northern states to spend the summer as is their custom, bringing free nurses whom they treat summer months of each year our atmosphere is poluted by the presence of slave owners, who and bloodshed, and though she may prosflee from the scorchings of the summer heat, per for a time, the elements of destruction to our more genial clime. If we were a free and virtuous people here at the north, we would cause a hotter atmosphere to envelop them, it. Wrong and outrage and oppression canthan ever the most fevered brain of a madman not always prosper; and those who flatter fancied to permeate the halls his Satanic Majesty. But such a people we are not. Men, with their fingers dripping with blood, with their they would be in waging war with Omnipopockets lined with stolen money, women enveloped in the price of broken hearts, of bartered chastity, walk at noon, the most honored and idolized of beings, amongst us. What argument further need we to prove the pro-slave-

ry character of the North. How long things shall remain in their present deplorable condition depends upon the aboliof corruption shall be permitted to eject its blasted and blasting specimens of humanity smongst us, depends on us to say. I would say catch slaves. I doubt not there are many to the people of the North, as you value your own salvation, as you value the intelligence, the morals, the prosperity and the happiness of profit—and many who, having been brought your country permit it no longer. Would that it were in my power to utter a word that would be glad to be rid of it if they were able to cause my fellow abolitionists to feel the weight lose what they consider property, or if the of the responsibility that rests upon us as such; laws would permit them to let their slaves me thinks our enterprize would not drag so go free. But perhaps I have said enough heavely as it does-but enough.

Yours in hope, T. M. W.

FLAX CULTURE.-A Committee of the Massachusettss Legislature, appointed to procure information concerning the Culture of Flax and the probability of its substitution for cotton in the manufacture of cheap fabrics, report that there is no doubt that the plant can be raised abundantly in every

The Veteran Jerry Hacker, who is captain of the Pleasure Boat, has the following as part of his last cargo. Success to the staunch | PROSPECTIVE ADVANTAGES TO AMERICAN | ed by the inventor flax silk. little craft-many and pleasant be her voyages. She always carries a full cargo and

#### Slavery a "Bone of Contention."

NORTH CAROLINA, July 9th, 1851. FRIEND HACKER: - Some kind friend has been good enough to send me a few numbers of your " Pleasure Boat," and I am so much pleased with it, that I desire to see Allothers to James Barnaby, Publishing Agent. | more of it. I send enclosed, one dollar (in gold) for which you will please send it to me. I fear however, it contains a "Cabin" which I do Not like, and on a subject which, I fear, will eventually produce a dissolution of our Union-but as all good meat contains more or less bone, I have concluded for the sake of the good, to put up with the bone and give you a fair hearing.

Respectfully yours &c., J. K. G.

REPLY. Well, Friend G., that is rather liberal .-Some are not willing to take meat that conpassengers on board the steamboat were from tains any bone, and rather go without meat various parts of the country; from the east, or feed on almost anything than cat that which is bony.

I suppose the Cabin he fears is the Hall of Liberty, in which we advocate the right rics beyond the Mississippi. Some Southerners of all human beings; if so, it is a bone that were returning from their accustomed northern all had better make up their minds to pick,

Our whole crew believe that every human slaves north. Others were emigrating from Virginia and Kentucky to Missouri, taking the means to support life, and when we cease to advocate this doctrine may the Boat slaves with them, amongst whom there were go down to" Old Davie's Locker" without a

I am not in favor of urging slaves to murder nor in any way to wrong their masters, even to gain their liberty, yet I do think that slavery is one of the greatest pieces of injustice that the sun ever shone on, and that property, and drove them to our boat from the it will yet prove the utter overthrow and downfall of this nation unless speedily abolished. We might as well place a deadly serfour men and one boy besides, bound for the pent in our bosom, and expect to escape pect to escape unscathed, as to grasp human huddled together at night on the upper guards | beings as slaves and expect to prosper .to sleep. As I watched their endeavors to bury | Slavery is against the laws of eternal right themselves beneath the filthy pile of rags, pro- and must eventually fall beneath the mighty rided for their covering, my heart sickened arm of right, and the longer the American terrible will the crash and ruin be when it eternity. This nation is a Union of thieves -a horde of pirates-they have robbed, common receiver and placed before them on the ans, and nearly destroyed them from the face level with beasts, and exacted his labor with stripes which mercy would weep to see them inflicted on the dead body of a once faithful brute, and has enslaved his children from age to age, living in idleness and luxury on the products of their toils, while the poor oppressed, were toiling from sun to sun, and faring hard, robbed of parents, husbands, wives and children-she has murdered and robbed the Mexicans without causein short, our "blessed Glorious Union" has with the utmost disregard. Thus, during the | plundered all that she had courage to attack -has been built up in oppression and wrong are contained in her own organization, and perish she must, unless she soon bestirs herself to come into possession of a better spir-

tence, with a hope of victory. kinds, I do not feel like denouncing the ers of the Cultivator who may be curious to slaveholders of the South as the worst of see them. men. I consider them no worse than our northern Land monopolists, who grab the land and then grind down their homeless landless brothers, in their wages, and wear them out faster than they do machines of tionists to say. How long, that great reservoir iron and wood. They are no worse than our northern priests and churches, a majority of whom are the bull dogs and hunting hounds to guard and defend slavery and among slaveholders who are kind and humane,-also many who love slavery for its up in its midst, do not see what a monster it is, while others consider it a curse and would

themselves that human slavery can always

much bone before a passenger at once, till he gets a little used to picking. Now will my friend reason with me a little? Will he give me all the reasons he

can in favor of human slavery? "So dies a Wave along the Shore." dians from Michigan passed through our flax cotton. streets on Monday. They are the remnant State in the Union under proper tillage, of the tribe on their way to their new hunting without exhausting the soil; and that it is ground at the far Northwest. So they pass but reasonable to conclude, from recent de- away. There is something mournful in the velopments, that Flax may soon be adopted sight—the last of that proud and powerful to a considerable extent, as a substitute for race, broken in spirit and corrupt in blood, cotton, in the manufacture of the class of passing from shore to shore, towards the last fabrics referred to. It is affirmed that not remaining acres of their inheritance by the

From the Ohio Cultivator.

Flax Cotton and M. Claussen's Invention, FARMERS.

London, June 18, 1851.

FRIEND HARRIS: Among the first subjects I had noted down as demanding particular investigation during my visit here, is the one named at the head of this letter; and hence as soon as I had completed a general view of after the Chevalier CLAUSSEN and his very interesting display of articles illustrating his invention. I found him surrounded with specimens of flax and flax cotton, in all stages of its preparation and manufacture, and himself very free to communicate the fullest information I could desire on the subject; the farmers of Ohio, and our Western country generally, I will devote this letter to flax cotton, instead of the World's Fair in general.

In the Ohio Cultivator of May 15th, may be found a partial description of M. Claussen's invention, for which he has obtained letters patent in most countries of Europe, and in the United States. He has recently disposed of the right for the United States, to a couple of gentlemen of this city, one of them an American, who inform me that they are now effecting arrangements for the specdy introduction of its use in our country, and they are determined to prevent any monopoly of its advantages by speculators, by granting rights on moderate terms to perbeing has a right to life and liberty, and to sons or companies in numerous different places. Particulars, as soon as determined, wide demand thus opened to him. will be announced in the Cultivator and oth-

In the mean time I would suggest to such straw in a dry and secure place, after the woven,' and 'milled,' in all respects as if it seed is thrashed out, as it will in all probabi-were entirely wool; having an advantage in lity be worth from \$5 to \$8 per ton, or more as soon as the simple machinery can be in- slightest milling properties; on the contratroduced which is required for reducing the fibre from the dry straw to a suitable condition for market, which we are assured shall an admixture of wool. To such an extent harm, or hug firebrands to our heart and ex- be introduced during the coming autumn or has the milling property of flax been proved,

This machinery is only a series of iron rollers, propelled by horse or other power 28 inches wide. break up the woody portion of the straw, so cumstances, when prepared for spinning longer controlible. The measures hitherto people hold up the dreadful wrong, the more that by shaking or scutching, it can be mostsaves, owned by a fellow mortal, bought and sold, whipped, robbed, outraged in every sense of the term, altogether at the mercy (1) of a brutal, avaricious, God-defying master, I turned away with feelings of mingled pity and of horror; of pity, not less for the presumtuous being who dared claim the image of a common horror for the system. Thus they slept, in the damp chilling night-air of the month of No-

The value of this material to the manufacturer, will of course vary slightly according to the price of cotton, and may be supposed to bring about the same price, in its finished state, as fair qualities of cotton, say from 10 to 12 1-2 cents per pound in New York, or from 12 1-2 to 14 cents in England.

In estimating the cost of producing flax cotton in England, M. Claussen puts the value of the flax straw at \$20 per ton; or of the rough fibre as cleaned by the grower at about \$60 per ton; then the cost of materials and labor for completing the process, at about \$25 per ton of rough, or \$50 per ton of finished fibre, making the total cost to the manufacturer about \$175 per ton-which he is sure is a liberal estimate—and this is only about one-half the ruling price of cotton for the past year.

In regard to the value of the flax cotton for manufacturing purposes, all the experiments that have as yet been tried, seem decidedly in its favor, whether used alone or mixed with cotton or with wool. I have examined fabrics of each class, and can testify that their appearance is good and their be defended and protected, and supported in strength quite remarkable. I will enclose in this letter a small sample of the flax cotthis nation, are just as much mistaken as ton, and also of unbleached muslin made from flax and other cotton mixed in equal Though I am opposed to slavery of all proportions, for the inspection of any read-

To show that experienced manufacturers have full confidence in the success of this new article, it may be stated that several in the business as soon as the new crop can afford a supply of the material. Among these are "the mills of Messrs. Quitzow, Schlessing & Co., near Bradford, and Mr. Dagan, near Cork, in Ireland; also of Messrs.

Bright Brothers & Co., Rochdale, England. Samples of the cloth woven at the mill of Messrs. Bright Brothers, of Rochdale, were exhibited at the meeting of the Royal Agricultural Society, on the 26th of February, as well as of the following articles as noticed in the official report of the proceedings:

"Sample of flax straw, prepared according to the new process, adapted for linen Sample of long fibre scutched from the

for the present; I do not like to place too Samples of pure flax fibre, or ' British cotton,' adapted for spinning on cotton machi-

Sample of varn spun on cotton machinery, some from all above flax fibre, others mixed in various proportions with American cotton, -A Government train of Pottawatomie In- those mixtures being termed by the inventor

Samples of flax fibre prepared for mixing with wool. Samples of yarn produced on ordinary woolen machinery, composed of wool and flax in various proportions, termed by the in-

ventor flax wool. Samples of flannel woven from the above. Samples of fine cloth woven from yarn less than 46,000 acres of land in the State of New York were sown with Flax in 1849. Setting sun. Homestead exemption is not portions, and dyed. composed of flax and wool in various proportions, and dyed.

Flax fibre prepared for mixing with silk, and dyed of various colors.

Flax fibre mixed with spun silk, and term-A sample of yarn produced from the above.

Samples of flax cotton yarn dyed of various colors.

yarn and wool, dyed." After a full and careful investigation of the

pletely assimilated in its character to that of

the manufacturers of this country will be the manufacturers of this country will be less dependent on the fluctuations of the cot- not a whit sounder than Mr. Summer his sucton crop for a supply of the raw material, cessfull free-soil competitor, and would have and a more regular employment will be given to the manufacturing population, and the present amount of local rates be greatly diminished thereby.

derive great benefit from the supply of the steadly advancing, that it has never lost an

That with respect to the advantages of wool on the existing woolen machinery, the that if it is not speadily resisted as it never yet farmers as are now growing flax for the seed, first is, that the flax prepared by M. Clausthat it may be well for them to save the sen is capable of being 'scribbed,' 'spun,' were entirely wool; having an advantage in this respect over cotton, which has not the ry the flax fibre is capable of being even made into common felt hats with or without

That the flax fibre will not, under any cirwith wool, cost more than from 6d. to 8d. taken against it have thus far only exasperatly separated from the fibre; although by this per lb., while the wool with which it may ed and strengthened it. The "Compromise

being who dared claim the image of a common must be dyed with the blood of its own more, per ton, as prices now range, to per- itself be spun into a thread, may, by being have been the only considerable party in the father as property, than the claimed: and of children. What I write is not guess work—sons who may engage in the business of com-mixed with this thread, be readily spun and country that has any tolerable appreciation

prepared as to be spun in any certain pro- measures would be ineffectual, and they have portions with silk upon the existing silk ma- not overstated the danger. We say not danchinery; that when so spun, it is capable of ger to the institution of slavery, for the quesreceiving considerable brilliancy of tint .- | tion of slavery loses itself in a much higher That the fibre may be prepared for thus spin- question, even higher and more important ning at a uniform price of from 6d. to 8d. per | than the simple maintenance of the Union, lb. That as it may be spun in any propor- -in the question of the maintenance of tion with silk, it is evident that the price of the yarns must be reduced according to the can society what red republicans and socialrelative proportions of the materials employed, thus extending the markets, and giving

increased employment to the operatives. That, by M. Claussen's plan of bleaching, any useless flax can be converted into a first rate article for the paper maker, at a less price than the paper maker is now paying for white rags; and suitable for the manufacture of first class papers."

[We hope this last suggestion will be borne in mind by our paper makers at Delaware and elsewhere, and be the means of effecting some improvement in the durability and strength of our printing paper.

The unlimited demand for the material is mother strong reason in favor of this new discovery. The quantity of cotton required for the English manufactures alone is stated at 777,000,000 lbs. per annum-or a thousand ton's per day! Of flax, the amount now used annually in Great Britain, is about 100,000 tons, not more than one-fourth of which is of home produce. For the past two years it is stated that the supply of cotton produced in the world, has not near equalled the demand, and it is believed that the growth of this article in the United States, has reached its maximum; hence the manufacturers of large establishments are prepared to engage | England are casting about to discover some new material, or new source of supply, and even if the flax cotton should form but a small relative proportion of that supply, it is easy to see that the demand would at once become so great that no farmers need ever to apprehend a glutting of the market. Nor will it be possible for a supply of flax to be produced by the farmers of Great Britain or the adjoining countries of Europe, without serious detriment to their agricultural interests. It is obvious therefore, to our mind at least, that this discovery will soon lead to very important results to the farmers of the United States. More anon.

EPIGRAMATIC ANNOUNCEMENT .- The New Orleans Bulletin says, that the declaration that all men are born free and equal, is "a memorably epigramatic announcement in which a great statesman sacrifices the truth of history, philosophy and fact, and the sound equality of existing relations, to ambitious phraseology."

EMANCIPATED .- Matilda a colored woman, brought from Lousiana as a slave was discharged from the service of her owner on the 15th of July, by Judge Kelly of Phila-

Homeoapathy .- An editor down east in an ar-Edmond Quincy a 'creeping scoundre!'

Pro-Slavery.

From Brownson's Quraterly Review. An extract from a review of a Sermon by Thea-

dore Parker. Samples of cloth woven from flax cotton the laws, down-right treason, and civil war, is a party organized against law in all itscome, and armed resistance might be prema- of the past, and all the moral, religious, sowhole subject, the Royal Agricultural So- ture, because just now it might be unsuccess- cial, and political institutions of the present. ciety give the following conclusions in their full! The traitorous intention, the traitorous It is a party formed against the common reathe crystal palace and its contents, I sought official report, in regard to the advantages of resolution is manifest, is avowed, is even son, common sense, and common interests "That by the new process flax is renderovert attempt to carry it into execution but overt attempt to carry it into execution but over attempt to e gloried in, and nothing is wanting to the of mankind. With the cant of religion and ed capable of being spun, either in whole or a fair prospect of success. And what is of to a man, infidels and blasphemers, as well in part, on any existing spinning machinery. more serious consequence, the party of which as traitors and disorganizers. They are That the fibre to be mixed with cotton or this fierce declaimar is an accredited organ men for whom it is not enough to sin from spun alone on cotton machinery, is so com- is now in power in this State, and has the appetite or passion, but who must sin from governor and the majority of the representaand as I am inclined to believe this informa- cotton, that it is capable of receiving the tives in both houses of Congress. It rules or tion will be found of much practical value to same rich opaque color that characterises all misrules the great State of Ohio; it is numedyed cotton; and, consequently, any cloth rous in Pennsylvania, almost the majority in made from flax cotton yarn can be readily printed, dyed, or bleached, by the ordinary can but just not say, also in New Hampshire.

They aim at reversing all the judgments of mankind, they brand the Christian virtues as Its principles are entertained by men who That the flax fibre can be always produced | do not profess allegiance to the party. Nearwith profit to the British grower at a less ly every member of Congress from this State,

price than cotton can be imported into this with the exception of Mr. Appleton, of this made a far more dangerous senator. The party has absorbed in its bosom all the senarate fanaticisms of the free State; and all who, like ourselves, have watched its growth That the British grower will of necessity from 1831, are well aware that it has been inch of ground once gained; and that it had never for a moment met with a serious cheek. being able to spin flax in combination with It is as certain as anything human can be has been, it will in a short time possess the power in nearly all the free States, and consequently in the Union itself. To what then How absurd it would be to suppose, when dis "This statement will, no doubt, gratify

and encourage the party but the party; has already become too strong to be pushed aside as contemptible, and we must not deceive ourselves as to the magnitude of the danger that threatens us. Both parties that the sample of cloth exhibited had been | Whigs and Democrats. Whig more especialof the Free-soil movement. They were cor-That by this process flax may be also so rect in their predictions that the compromise society itself. The Free-soilers are to Ameriists are to Europe an society, and their triumph is the triumph of anarchy and

"Good, quiet, easy men, looking over their ledgers, or sipping their wine, may flatter themselves that there is no serious danger. and tell us that we are unnecessarily alarmed; but in all human probability, if the fugitive slave Sims had not been given up on the claim of his owner, the American Union had now already ceased to exist. It is all very well to talk of "Southern bluster" and the Hotspur" of the South, but there is something more than bluster just now. The Southern people are as virtuous and as patlightened and sagacious as ours. They see what, with individual exceptions, we do not on one side is broken on all sides?" Withpermit ourselves to see, that the free States becoming unfaithful to their solemn engagements, and blind to all the claims of religion and morality. They see that the abolition of slavery at the bidding of our fanatics would be the dissolution of American society itself. They see the disorganizers steadily advancing, and that we are taking no efficient ally consuit secession from the Union as the only means of self-preservation that remain ng what we are forcing them to do, if they wish to retain any semblance of freedom.

"Let no man deceive himself with the vain ope that this radicalism now represented it would, which renders it so dangerous. The abolition of slavery by violence, agrinst the will of the master, and without compensating them to surrender, would be a great evil, but it is one of the lightest evils to be expected from the progress of Free-soil fanaticism. We assure the public, and it is the point we wish particularly to impress upon our readers, that the abolition of negro slavery is only an incident in Free-soilsm. Neither the Free-soilers nor we can foresee where they would stop. Combining as they do in one all the several classes of fanatics in the country, and being the party opposed to law, to constitutions and governments, certain it is they would not stop so long as there remained a single safeguard for individual freedom, or a single institution capable of imposing the least restraint upon lawless and despotic will. No doubt there are honest but deceived individuals in the party, who will not go all lengths with it; but they will be impotent to restrain it, and the party ticle condeming the abuse of Abolitionists, calls itself, must augment its licentious and despotic principles unless speedily and effectual- lizing its purse and its conquests.

ly resisted by the sounder part of the cummunity, or by the merciful interposition of Divine Providence.

The essential principle of the Freesoil party, that which gives it so terrible a vitality, is not, we repeat, exclusively or mainly, oppo-"Mr Parker plainly counsels resistance to sidion to slavery. Half unknown to itself, it only not just yet. The hour is not yet forms, against all the principles and maxims morality on their lips, its leaders are almost principle,-for whom it is not enough to see good, approve it, and yet pursue the wrong, but who must pervert conscience itself, erect evil into good, and make sin pass for virtue. mankind, they brand the Christian virtues as vices, and exalt the vices opposed to them to the rank and dignity of Christian virtues .-Whatever has hitherto been counted sacred they pronounce profane, and whatever has Country with profit to the foreign producer. city, is in reality as much a Free-soiler as been hitherto counted profane, they com-That, as a consequence of this advantage, Horace Mann or Robert Rantoul. Mr. Win-mand us to respect as sacred. They say

" All good to me is lost; Evil, be thou my good," Agreed.

To preserve that Union we must observe, n good faith, the constitution and all its pare. If that constitution be not observed, and its provisions set aside, the whole of it ceases to be binding. It would be absurd to suppose that either the North or the South has the power or the right to its provision. If the S. were to violate any part of the constitution, would the North be any longer bound by it ferent parties enter into a compact for certain purposes, that either can disregard any one provision, and expect the other to observe it!
—Speech of Daniel Webster at Capon Springs.

"Mr. Chairman, our opposition to the Fugitive Law is based upon the soundest principles of common sense of mankind .- While woven to 54 inches wide, and milled up to ly till lately, have criminally tampered with 28 inches wide. round and call on us to leave our employment, give chase and arrest their fugitive slaves. While violating the national compact in its most vital features, they ask us not merely to observe and keep our stipulation, but to go far beyond our convenants to uphold their slaveclaim on us to observe the compact while

they disregard and trample upon it."
[Speech of Hon. J. R. Giddilg's in Congress
December 9, 1850.]

THE "GLORIOUS PRIVILEGES" OF OUR Model Republic .- The following, which we clip from the Ledger, clicits no comment from that Democratic paper.

"The Indignant Citizens of Warrentown, Geo., last week rode one Nathan Bond Watson on a rail, and lamplacked his person, for promulgating his "obnoxious centiments publicly and privately." They put him in a car and sent him to New Haven, Conn."

As we can imagine no "sentiments" more obnoxious" in that latitude, than those proclaimed on the Mount of Olives, and exemplified by him who was "annointed to preach deliverance to the captives," we suppose Mr. Watson to have been guilty of holding and promulgating them. Possibly also, he repeated certain theories he had heard, as self-evident truths, from the canonized apostle of Democracy, and solemnly endorsed and reiterated by the whole nation .-The reward he received, beautifully exemplifies the freedom of our institutions, and the value of the "Union." Have Messrs. Fillmore and Webster exhausted their thunder, that they are silent concerning this act of "treason" against the "majesty of the rotic as we, and their statesmen are as en- Law?" What says the voluble Secretary of his theory that "the compact when broken out the benefit of further expounding, his are fast losing all their respect for law, and teachings will hardly benefit the Union .- Pa.

> Spunky .- Some of the Pennsylvania whigh seem a little annoyed at the impertinence of the South. One of them speaks up as fol-

We will not prolong this article. Any means to repress them, and they very natur- Southern man who supposes Gov. Johnson or the Whig party of Pennsylvania will do aught to retard our nation's advancement, or to them. They may be wrong, but we of to dissolve the Union is a knave or fool. We the North bave no right to blame them for do- will use to milder terms for we are utterly disgusted with the Pharisaical protestation of superior loyalty to the Constitution and the Union which almost daily salute our ears. The Southern Whigs may attend to their the Free-soil party would stop with the own local politics. Pennsylvania Whigs here abolition of negro slavery. It is the will attend to theirs. Both will more likely persuasion of so many of our citizens that succeed in their efforts to overthrow a desperate adversary, if each branch of the party is allowed to move undisturbed in its orbit.

DEFFINITIONS .- By the Southern Press.

Ex-pounding the Constitution .- The right of petition-The right to abuse and endanger half the States of the Union.

The power to admit a State-The power to exclude half the States of the Union from all share of a common territory.

Compromise-The vote of a majority to Faithful execution of the laws-The con-

mest and subjugation of soverign States to o the unlimted control of their equals. The glorious Union-A govenment of a ajority without limitation of power.

The right of revolution-The right of committing treason, and of being hanged for it, if caught,

The resolutions of '98-The right of pasing resolutions, and backing out from them. The love of Union-The lust for monopo-

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From the Oberlin Evangelist.

NOTES OF SPEECHES -- BRITISH ANTI-SLAVERY.

Professor Finney said "It is important that we should understand how we appear to other nations with reference to our American slavery. You who have read the reports of the late religious Anniversaries in London must have noticed how greatly Christians there are grieved and surprised to find so much pro-slavery feeling among our ministers and churches. Especially are they astounded to hear that many, after having made the fairest Anti-Slavery professions on their shores, in public addresses and otherwise, have apostatized to downright pro-slavery positions, after their return home. Not a few men of high standing in the American churches, have taken noble Anti-slavery ground in Britian, but returning home, have descended into apologies for slavery which astonish and grieve our British friends .-These men, if they were to revisit England, could not again be admitted to their pulpits, and scarcely to their private hospitalities. In some instances this recreancy to just antislavery principles has enkindled a deep feeling of mingled sorrow and indignation. It is well that all classes in this country-not excepting those especially concerned, should

be aware of these facts. "As might be expected, British opinions and feelings as to American Slavery are various. The royalists would be glad to have our republican government explode, and they do not care how soon our slavery shall destroy it. But the masses of British people have not the least sympathy with this feeling. The sentiment of the masses is well expressed by the remark made to me by a gentleman of much intelligence: 'Your republican government is the greatest event since the Christian era-the greatest, next to the art of printing, if even it is second to that in its magnitude of interests towards human well-being. You must not let slavery blight the hopes of the race by suffering it to prostrate your republican government and your

"It is a notorious fact that the governments of Europe are making use of our slavery to repel all action and movement among their own subjects in regard to free institutions. 'Hence our position before the world becomes one of momentous interest.

" Our British friends, I was pleased to see, are disposed to be thoroughly candid in their judgments of us, and wish to understand all the difficulties which embarrass the slavery question. I admired their forbearance in that they did not seem at all disposed to advance upon us and denounce us without examination. Yet they thoroughly hate slavery and feel they have a right to condenin it as a most inhuman iniquitous, unchristian system. Their feeling against it is daily becoming more intense. If they knew of this Convention, they would feel a deep interest in its spirit, its object and its movements, and would be in prayer for us at this moment. I was surprised to find how much more deeply they feel on the subject of slavery than most Christians do here. They take broader views of its bearings than we are wont to do.'

# President Mahan said:

"The impression had been made in Great this country was mainly infidel, with Garrison at its head. I was questioned in Glasgow on this point. So long as this impression prevailed, they naturally accounted for liness of Christians in esponsing an promoting this reform by reference to the general character of the movement as in the hands of infidels. Now they are coming to understand that Anti-Slavery principles are taking deep hold of all evangelical reformatory churches, and of course now they begin to ask in carnest-What have you done in your country to abolish slavery? Especially do they put this question to all their Transatlantic visitors. It is not enough, say they, that you come here and make good Anti-Slavery speeches; what have you done in the tug of war at home?

"This meeting will be deemed in England one of vast importance to the cause of lniman well-being. So we must regard it ourselves. It is a time of crisis. There was a crisis in the life-time of our Lord, when many turned back and walked with Him no more, and when He said to the twelve-"Will ye also go away?" Such a time has fallen on the Anti-Slavery cause, and every man must define his position. If we forbear to speak for the dumb, and rise up for the oppressed, the stones in our streets will have a voice through which God will speak and

be heard."

Prof. Finney endorsed and expanded the forgoing remarks upon American Anti-slavery, as being under infidel auspices; and said, "The ladies of Glasgow told me they had felt constrained to withdraw fellowship from the American infidel abolitionism. For this reason, said Prof. F. I want all men to know that this is a Christian Anti-Slavery Convention. When British Christians heard how generally their American brethren stood aloof from the Anti-Slavery movement, they ascribed the fact to its infidel character :now let them know that Christian men are convening together to inquire what they shall do as Christians, to rescue the church from all sustaining connection with Slavery :nay more, how the church and all her bevolent organizations can be made efficient coworkers in overthrowing this system, the vilest the sun ever saw.'

EVENING SESSION .- SPEECH OF JUDGE STE-VENS.

Hon. S. H. Stevens of Madison, Iowa, occupied the desk for the evening; -subject, Pro-slavery Influence of Political Men upon the Ministry and the Churches. He said-"This is one of the great causes which have exerted an overuling influence in sustaining elavery. If the twenty five thousand churches in our country were to come fully out from under the pro-slavery influence of political men, slavery could not stand five years, and Calboun in private, admitted this. know there are ministers and churches who are exceptions to this general law of pro-slavery control -but the rule is as I have said. Daniel Webster controls the Theological Professors and schools; they the min-

istry at large, and all together, the churches. The speaker then went into a political dissection of Daniel Webster, of which we only need to say that the operation was pertormed much as politicians do their work, branding it as one of the most flagrant sins and not as we like to see Christians do theirs. The President of the Convention took occarion to say at the close that while he could with this sin? Just what it is in the case of

his own judgment he had not justly repre- showing mercy to the poor.' sented the views and feelings of the Conven-

REPORT ON HOME MISSIONS DISCUSSED-FACTS.

Pres. Blanchard's Report on the Connecion of the Churches with Slavery through their Home Missions being under discussion and the debate becoming somewhat rambling, Prof. Finney rose to call attention to what seemed to him the important points; to wit, (1.) Who are guilty of the wrong of sustaining slavery? (2.) If any Mission Boards are shown to be guilty, what is our duty in respect to sustaining them? (3.) Is it right, in the case supposed, to receive their

Facts being called for, Pres. Blanchard said he had some to give. "The Report before you for the most part confines itself to principles; there is no lack of facts to which

these principles apply.

"The American Home Missionary Society has sixty three of its missionaries, (some documents say fifty six,) in slaveholding States. Are the churches to which they minister, slaveholding? I believe they are. I have conversed very extensively with those pastors, and all with whom I have spoken affirm that they are. I came to this Convention in company with a pastor from Missouri. He has one slaveholder in his church, the lowest number I have ever known. Another of these pastors, being questioned publicly-Are your members slaveholders?-Answered. They would be if they had money enough to buy slaves. Elders in our church hold slaves. Neither public sentiment nor church discipline forbids it. I suppose it safe to say that every one of those churches in the slave states aided by the Am. Home Mission Board is a slaveholding Church, at least in discipline and spirit, i not in fact. As to the fact of their actually containing slaveholders, I cannot make oath to it, but I believe it to be the case. Mr. Pierce of Missouri left the State because northern men of Anti-slavery principles could do nothing there. He had no slaveholders actually in his church, yet if any had applied for admittance, their relation as slaveolders would have been no barrier."

"My belief, therefore, resting upon numerous facts, is that nearly every one of the fifty six or sixty three churches sustained in the slave states by the American Home Missionary Society has slaveholders in it. Yet if only one of them embraced slaveholders in its fellowship, and received the Home Mission Board's endorsement, this would cover the principle. Every one of them might have slaveholders in fellowship if one might. The mission Board that yields the fellowship of its support to one such church, must, consistent, yield it to the whole fifty or sixty, and indeed Mt. Badger, Secretary of this Board, refused to take the ground that it was right to exclude slaveholders from church fellowship.

"Of the Baptist Home Mission Board he had some facts to advance. 'Up to 1845, the whole Baptist Church, north and south, acted under the same missionary organizations, both Home and Foreign. Prior to that time the Foreign Board were sustaining a slaveholding missionary-Mr. Bushyhead, among the Indians. The first Baptist missionary who went to Texas drove his On the Connection of American Churches with Slavery, through their Communion and Such facts as these roused some spirit among the Baptists, and in 1845, there was a split between North and South in missionary affairs. It was managed to let the southern Board take all the slave churches, but still the Northern took no efficient action against slavery. At best they have scarcely reached the policy of letting slavery alone.'

"In the Methodist body, we see a church South and a church North, and many suppose the latter to be free from any sustain ing Slavery. Such do not know the facts. The church North laps over upon the Slave many slaveholders in her communion as the church South has in hers. In the church North are at this day eight annual conferences which embrace slaveholding churches and ministers, and thus in the most emphatic form endorse the system of slavery.

"In the New School Presbyterian church, the great schism took place in 1837. Then the New School body had but three slaveholding commissioners; now this body has twenty-five. The Home Mission Board aids more than 15,000 members in slaveholding hurches, and these are chiefly Presbyterian churches, for Congregationalism would work but queerly in a slaveholding church where the slave and his master are alike brethren,

with equal ecclesiastical power." Pres. Blanchard called up Mr. Fee of Kentucky, who said—" I was connected with the American Home Missionary Society for fifteen months, and I know that the Society did commission missionaries to slaveholding churches; I know that members in those churches did hold slaves ; I know it to be the olicy of the American Home Missionary Society to extend its aid to slaveholding churches in the N. School Presbyterian body. "I know the same facts to exist with re

gard to the Baptists. "I know there are slaveholders in the Methodist church, both the church South and the church North.

Mr. Nevin of Clevelaand interposed to state the case of "a Methodist preacher who ame into his church to get money to buy himself from another Methodist preacher .-Mr. Fee knows both the men."

A member of the Convention rose to state fact. "Mr. Fee came into possession of a slave with his patrimony, and forthwith set him at liberty.

Hereupon a Methodist preacher rebukes Bro. Fee, and compares him to the prodigal son, who, having received his portion of the goods squandered it in riotous living! This preacher, of the Methodist Episcopal Church North, now preaches in Ripley, Ohio-a free State; unrebuked for his rabid pro-slavery

DISCUSSION ON CHURCH COMMUNION AND FEL-LOWSHIP.

On Friday evening the Report on the Connection of the Church with Slavery thro' her Communion and Fellowship, by Rev. C .. B. Boynton, was read, and being under dis-

Br. Wm. Goodell said:

"I think that slavery has done enoughalways does enough by way of violating rights and inflicting wrongs-to justify us in ever committed by men or demons.

"What then is the business of the church

are in fact doing in regard to this great sin? can possibly bestow. To ask such a question is to answer it .ded over the entire Union, North and South, church herself. and in other cases the common sympathy is manifested in associate missionary operathat of rebuke, of protest? Nay, verily.

"Is the political power of the church an oppressor, so is also the man who votes mendations of the churches. him into office and power, and both alike plain on this point. British churches scrupled not to exhort their members to wield their influence against West India Slavery. Shall American churches do less against

tion has indurated slavery-has hardened its | well-grounded hope of heaven? heart and stiffened its neck, and given it a brow of brass that fears not to confront such Christianity as that of our American church- es through their fellowship and communion practical issue, Shall the Christianity of our effective support, and if this were withdrawn, this enormous sin? How much longer shall the rebuke, and would be speedily abolishthe simple testimony of her Master's gospel

against this great sin be withheld?" "In 1769 Samuel Hopkins, pastor of a church which comprised not only slaveholding but African slave trading members, proclaiming this very doctrine, and demanded in the name of God and of Christ that a disnow should take the position of a Hopkins: timony against slavery, backed up by a seour Christian duty ;-and is it yet too early for effective action?

# REPORT Church Fellowship.

MADE TO THE CHRISTIAN ANTI-SLAVERY CON-

The Committee to whom was referred the ubject of the connection of the churches with slavery through their communion and church fellowship, have held the same under nsideration and beg leave to report:

We assume as a fundamental principle that slave-holding in any proper sense of that States so that she now has one fifth part as term is a sin. We do not pause to offer proof of this position because we believe that if the slaveholding of this country is not a sinful practice, then it is imposible to conceive of any act of man which deserves that name, and all idea of distinction between right and wrong must be abandoned.

Assuming this proposition to be true, we pass to another, with which all are familiar, namely; the influence of a wrong action in corrupting Society is in exact proportion to the rank, dignity, and reputation of the

wrong-doer. Again, the church of Christ in rank, dignity and reputation, occupies the loftiest position of earth. She stands clothed by God with the highest possible official character; she is commissioned by the Lord Jesus Christ as his ambassador and witness, to represent the character of God and the prinples of the Divine government.

Of this official character she cannot divest herself, and she wields therefore, under all circumstances and inevitably, the whole amount of influence which belongs to her station. She cannot be shorn of this influence which belongs to her station. She cannot be shorn of this influence, even by her own misconduct; because she stands before the world always as the official representative of Christ, however she may fail to present a real transcript of his spirit and

If therefore she becomes a sinning body, or the patron and defender of sin, this influence of position is not thereby destroyed, ty which it confers, to lead the world astray. into darkness; she converts the blood of

trays souls into hell in the name of God. church in her official character as the earthy representative of Christ occupies a posiion above all other institutions and transcends them all in influence; and she be and instrumentalities of Christianity-the found moreover in fraternal connection with | church, the ministry, the Bible, the Sabbath, slavery, then she affords thereby to this the public worship of God, and the ordinandreadful system the most authoritative and ces of the gospel. It is for the purpose of influential sanction of which we can con- saving these institutions and instrumentaliceive. Because if all the millions of earth ties from desecration and disgrace, and should in their individual capacity, unite in wielding them for their original and holy the approval of American slavery, it would ends. be only the opinion of frail and erring men; if all governments should legislate for its support and extension, they could claim no Divine sanction for their enactments; if all Christ" and the "man of sin." "discerning the angels of heaven should give it their countenance, this would present only the sen- him that serveth God and him that serveth timent of angels; but the church has been him not." We forbid not the "tares and the actually and formally commissioned to utter wheat to grow together until the harvest" the voice of Christ, to speak for Him, and in in that "field which his the world."

orable speaker, yet he wished to say that in sins by righteousness, and his iniquities by approves of sin, she gives to it, by this act, a be the "garden of the Lord" for growing character and currency among men which "But is this what the American churches nothing else below the Almighty's throne

> If this reasoning be correct, and if slavery Alas, that we know the true answer so well. is sanctioned by the church, then the most In one half of the States of our Union, the efficient support of the system is not given great mass even of professed Christians are by political leaders nor political parties; nor slaveholders and their apologists. At the must we seek for its strongest entrenchments North they are in loving fellowship with in the constitution of the United States; but their brethren at the South. In many cases we discover that its only really impregnable the same ecclesiastical jurisdiction is exten- defences are those thrown around it by the

> Nor is it necessary to state arguments upon the question whether most of the brantions. What is the attitude of the Northern ches of the church do thus sanction, and by churches generally towards slavery? Is it sanctioning, propagate slavery; for the highest official act of a church is the admission to its membership and communion, which is wielded at the ballot-box for the purpose and a welcome approval in the name of Christ; to the end of 'breaking every yoke and of and when a slaveholder is thus received, the letting the oppressed go free? The ques- highest possible sanction is given to his chartion suggests its answer. You all know it is acter and practice; and no anti-slavery prowielded for other, if not opposite ends :- testing through public bodies or the press, alas, too often to elevate those who are op- can materially weaken the far more potent pressors of the poor. If the slaveholder is teachings of her example, these official recom-

Christians, individually, and the press, and should be called on by the church to repent. public assemblies, may denounce slavery in Christianity therefore makes its teachings the severest terms yet what can it avail, if derly? Is it disorderly or not, to crush out bosom in the name of God!

Who will be convinced that slaveholding is a grievous offence, or earnestly to be avoided, if the churches speaking for Christ, de-"But this document now before us looks clare that it throws no suspicion upon a to secession. Ought it not to do so! Con- man's Christian character, that it does not sider the case. Two hundred years' dura- exclude him from the church, nor forbid a

We are therefore from necessity, as we think, led to this conclusion, that the churches; and now the great question comes to with slavery do afford it a direct and most country be corrupted perpetually? Shall it and if slavery were condemned by the churchremain for indefinite ages connected with es in the name of God, it could not survive

> We would also direct attention to the fact that the churches by their action on this subews of holiness, of the nature and mission

of the church, and of the character of God. Christ is represented in the Scriptures as cipline worthy of a God of purity, worthy of the model Christian, the type and head of through him is explicit; from such an one One who befriends the oppressed and ab- the Christian species, and theoretically and hors the oppressor, should be enforced in practically the Bible presents no lower tions the disorderly walk, the scriptures are his own church; and so powerful were his standard than this; that each member of the equally clear; - Come out from among appeals, that in his congregational church | Christian family should present the distin- them. e question was settled righteously. Is it guishing characteristics of the head and type. then too early now to agitate this same ques- A Christian, therefore, must be like Christ, a tion? After a Bellamy and an Edwards and Christ-ene; and a church, consequently, must a Hopkins have spoken, are we indeed too be composed of men like unto Christ. If hasty, too headlong, too much excited? Is then, the churches gather a promiscuous asit too much to ask that our own churches sembly of men, some of whom are guilty of palpable and acknowledged sin-the slave-For twenty long years our country has been holder being among them; if they are all agitated on this subject; for twenty years a seated at the table of Christ, as the church few conscientious spirits have born their tes- of God, the peculiar people, the holy body, the sanctified ones, surely such churches are ries of Divine providences, almost as signifi- guilty of false teaching of the most pernicant and monitory as the plagues on Egypt, cious character in regard to holiness, and all rebuking our nation's sin, and revealing even in regard to God Himself who is thus officially represented as having fellowship and communion with unrighteousness, and consequently, as unrighteous Himself.

This view becomes the more impressive the world obtains its theology not mainly from the Bible, nor from our religious literature, but from the practical exhibitions of truth and holiness, presented in the indivi- slaveholding is permitted by law. dual and associated action of Christians, for, 3. That in the judgement of this Conven-VENTION AT CHICAGO, BY REV. C. B. BOYNTON. by their living example they define what tion, churches whose members are permitted they mean by the terms employed in their

formulas of doctrine. The command to be holy is thus interpreted to mean, the becoming as good as a slaveholder, as righteous as a God that sancions this iniquity.

The whole system of Christian doctrine is written theories of the church remain un- the "kingdom of God." changed, by causing the old language to become the sign of new ideas.

God, or more strictly acted upon in the ad- other gospel" which yet is not another. ministration of his government than that of associate responsibility, by which each mem- the motives of the men who have hitherte ber of an organic body is held responsible for the wrong-doing of the organization to which he voluntarily belongs. Each nation, each distinct community, each religious body or denomination, which by its structure is constituted one whole, is without expection so far as we are aware, treated by God as a country. unit, as a legal corporation, a moral partnership, each member of which is responsible for the doings of the body, while his organc connection with it remains.

The sin of the organization is the sin of the individuals who compose it, which sin is of slaves owned by the members of said offence, as the influence of the imposing public body is greater than that of an individual. From this sin and its consequences there can be no escape except in severing the J. Blanchard, J. E. Ambrose, E. Goodman. organic bond, which is secesion from the body.

In taking and recommending this course at this time it is important that the position of seceding Evangelical Christians should be clearly defined and correctly understood. This secession, is not for the purpose of nor even lessened, but its undiminished discarding or of thrusting into the back power is exerted in favor of evil. Bearing a ground those sublime and distinguished doccommission from Christ, she uses the authori- trines of grace which cluster around the cross of a crucified Savior, who died for our sins She employs the key of salvation to open the and who is "God manifested." It is for the gates of death; she turns the light of heaven purpose of vindicating those precious doctrines from the charge of sustaining oppres-Jesus into an instrument of ruin; and be- sion, by such a faithful and impartial application of them in every direction as shall ren-If then slaveholding be sin, and if the der them mighty through God to the pulling

down of strong holds. It is not for the purpose of superseding or disbanding the divinely appointed institution

In taking this ground we counteance and between the righteous and wicked, between understand and appreciate the causes which every other sin-to call upon the sinner to his name; and if she unrolls this commission only claim for the church, that in distinction faithful remonstrated and appreciate the causes which every other sin-to call upon the sinner to his name; and if she unrolls this commission only claim for the church, that in distinction faithful remonstrated and appreciate the causes which every other sin-to call upon the sinner to his name; and if she unrolls this commission only claim for the church, that in distinction faithful remonstrated and appreciate the causes which every other sin-to call upon the sinner to his name; and if she unrolls this commission only claim for the church, that in distinction faithful remonstrated and appreciate the causes which every other sin-to-call upon the sinner to his name; and if she unrolls this commission only claim for the church, that in distinction is not the church of the church of

had so keenly rasped the feelings of the Hon- repent—to insist that he shall 'break off his before the world, and in the name of God from a "world lying in wickedness," it shall plants of righteousness, and not for the systematic cultivation of tares. We deny not that there was a Judas in the first Christian church, but we remember that he forfeited his bishopric in the church by his transgression, are therefore "going with a multitude to and was no longer "numbered" among the evil." disciples.

The Committee regret that the little time at command prevents a more elaborate and well ordered report, and especially that we are prevented from entering into an examination of the teachings of the Scriptures upon these points, because in this as in all other moral questions, the word of God is the ultimate guide and authority.

We will confine ourselves to presenting single point, with which however, we believe the whole instruction of the Bible is in the strictest harmony.

We are commanded to "withdraw our selves from every brother that walketh disorderly," and nothing is more plain than that the church which persistently and after remonstrance refuses to put away a disorderly member, herself walketh disorderly, and should herself be withdrawn from. This narrows the whole discussion to

sigle point-is the slaveholder walking disorthe churches, acting officially, take it to their of a man the image of God and change him into a brute, a "chattel personal," a thing? Is it walking disorderly or not, to annihilate the first the original and most precious institution of God on earth, the family, and reduce men and women to the condition of a herd of cattle? Is it walking disorderly or not, to extort from our fellow-man, through life, and without requital, the earnings of his industry? Is it walking disorderly, or not, to refuse to our brother man all true knowledge of the Word of God, to blind his eye so that he cannot perceive the way to the cross, and for our selfish purposes, not only to crush all his hopes for this world, but ruit his soul forever? Is a brother walking orderly, and according to the practice and in the spirit of Jesus, when he walks through blood and tears, shed by his own injustice and cruelty, and over the scarred bodies, the ject present to the world false and delusive crushed rights, the blighted hopes and ruined ouls of men?

If these things are disorderly, then the command of the apostle and of Christ we must withdraw; and if our church sanc-

# REPORT

On the Connection of American Churches with Slavery through their Home Missions.

MADE TO THE CHRISTIAN ANTI-SLAVERY CON VENTION AT CHICAGO, JULY 4, 1851.

BY PRESIDENT J. BLANCHARD:

Resolved, 1. That Home Missions rest upon the obvious and scriptural principle that the spiritually strong should support and aid the weak, and that those who have the bread of life should impart to those who have it not. 2. That Home Missions generally in this

country have heretofore been conducted upon the principle that the members of churches, planted and aided, may hold slaves, and that consequently the members of Home Mission churches actually have held and do hold slaves in all parts of the country where

to hold slaves are a source of corruption to the gospel of Christ for the simple reason that professing to teach and represent the religion of Christ, they do actually teach only religious sentiments and observances, omitting that "judgment" or justice which is among the weightier matters of the law and thus in danger of being corrupted, while the that "righteousness" which is the basis of friends of freedom without any

4. That it therefore follows that most of the Mission Boards, ecclesiastical and volun-The individual resposibility and duty of tary, which now receive and disburse by members in connection with slaveholding far the largest proportion of Home Mission churches has also engaged the attention of funds raised by the evangelical churches of the Committee, and we remark that no prin- this country, are planting and sustaining a ciple is more clearly stated in the Word of religion which is fatally adulterated: "an-

5. That without sitting in judgement upon managed Home Missions, and without deay ing or depreciating the good which has been done or claiming perfection for ourselves; it is the object and intention of this Convention to labor and, pray for the casting out of slavery from Home Missions in this

6. That for this purpose a committee be appointed to ascertain as may be done in the course of the year ensuing, the number of Slaveholding Home Mission churches of all denominations in this country; the number so much the more flagrant than a private, churches; and generally the statistics of slaveholding Home Missions in this country; and report the same to a future Convention as a basis of further action. (COMMITTEE: Spencer of Peoria, J. B. Markham)

7. That in the mean time measures taken by the present Convention through the employment of agents, correspondence or otherwise, to have the question submitted to each of the Home Mission churches in Ohio, Indiana, Illinois, Michigan, Wisconsin, and Minesota, and to ascertain either by a vote of each church, or a paper circulated for signatures, wether the members of these churches do or do not wish to be allied through their respective Boards to slaveholding churches in the slave States, and that the result of this enquiry be laid before a future Convention.

8. That in order to enable said churches to decide on their duty intelligently, the practical working and the moral and religious eflect of slaveholding Home Missions upon the country and upon religion in general be clearly stated to them with the objections taken by Convention to missions conducted upon such principles ;-to wit.

(1.) That a Mission Board which aids some slaveholding churches proclaims its willingness to allow slaveholding in all its churches, and that nothing but the laws of the free States prevents the introduction of slavery into all their churches, and that such a Board practic no "schism" in the body of Christ, is a slavery-propagating Board, and that the We only discriminate between the "body of secretaries, agents and appointing committees of Boards are engaged in propagating a slaveholding Christianity which is at best but a corruption of the religion of Christ, and therefore they are to be considered as brethren walking disorderly and to be withdrawn from if they persevere after earnest and

(2.) That Home Mission churches in f States, aided by Boards which support slave holding churches in slave States are, more ly, and by their annual contributions which go to the general fund, partakers of the of those slaveholding churches, and

(3,) Convention further hold that the cess of the Wesleyan Methodist and of R John G. Fee, and others, in establishin churches in slave States, proves that practicable to plant the South with a slar ry-excluding gospel, and that measures taken to collect and report to a future Co vention information necessary to carry ward this great object.

(4.) Convention object to sending young ministers from free States to preach an antislavery gospel and administer a pro-slavery discipline in slaveholding churches as caler lated to break down their consciences, cor found their understandings on moral subjects and to corrupt their hearts by a fatally ad ulterated religion; and that this Convention have reason to believe that many, once worth young men and ministers, have been alread so corrupted.

(5.) That this Convention object to those Home Mission Boards which sustain slavery as above explained, that they tend to give re spectability to slaveholding in the whol country, and that the slaveholding churches which they establish must continually prove curses rather than blessings where they are planted, and that reactively, they are fast corrupting the sentiment of the churches at

Your committee therefore recommend that the execution and carrying out of these measures be entrusted to a committee with power to raise the needed funds and employ the necessary agencies, responsible to God and to the future Convention to which they

#### Anniversary of the Western Anti-Slavery Society.

The Executive Committee of the Western Anti-Slavery Society, hereby give notice that the Annual Meeting of the Society will be held in the neighborhood of Mr. Untex, Stark Co., Ohio, a distance of three or four miles from Alliance on the Cleveland and Pittsburgh Railroad. The meeting will commence on SUNDAY the 24th of August, at 10 o'clock, A. M., to continue for three days. The first day will be devoted to the discussion of the important principles and measures of our enterprise.

PARKER PILLSBURY, C. C. BURLEIGH, and perhaps others from the East, will be present, imparting interest to the occasion by their eloquence and aiding in the important deliberations. The many and unparalleled interests connected with our cause-its present interesting position—the favorable condition of the public mind for pressing its claims, will urge upon all the agency of ours, the importance of this annual assembly. The Committee do, however, earnestly invite all the members and friends of the Society, to come up on this occasion and give to the cause the encouragement of their presence and the aid of their counsel in securing more vigorous and efficient efforts than we have heretofore been able to adopt.

In behalf the Executive Committee, SARAH McMILLEN,

SECRETARY.

# Temperance.

Come to the Temperance Celebration and Pic Nic, to be held in Randolph, in a Grove on Friday the 15th day of August next. A general invitation is given to the citizens of the adjoining Townships. Come parents and bring your children that they may be entertained by an address that will be delivered expressly to them. Several able speakers from a distance are expected to be present.

The sweet songs that will be heard from the Randolph choir, led by Professor Morse, will add much to the interests of day. A Free Dinner will be served to both old and

young.

By order of the committee of arrangements C. HARMON. Mrs. W. J. Dodge, S. S. WARD. AUSTIN COLLINS, WM. J. Dodge, J. F. SMALLEY, J. C. BRAINERD, HURON MORSE, M. W. STOUGH HURON MORSE. Randolph, July 25, 1851.

# Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities. Chas. Douglass, Berea, Cuyahoga county, Ohio. Timothy Woodworth, Litchfield, Medina co., O. Wm. Payne, Richfield, Summit co., Ohio. T. E. Bonner, Adrian, Michigan.

Jesse Scott, Summerton, Belmont Co. Z. Baker, Akron, Summit Co.

H. L. Smalley, Randolph, Portage Co.

Mrs. C. M. Latham, Troy, Goauga, Co., O.

once connected the system.

Resolved, The tians, who desire ng out of these

nittee of the Society, herethe Annual will be held Mr. Union. nce of three iance on the gh Railroad.

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URY, C. C. naps others ent, impartion by their the impormany and connected ent interesable condior pressing oon all the thout any portance of The Comestly invite ends of the

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CRETARY.

card from the r Morse, will both old and rrangements. J. Dodge,

. WARD. . SMALLEY, W. STOUGH.

are requested the Bugle in county, Ohio. Iedina eo., O. o., Ohio.

Co.

, Co., O.

Co.

WHEN GOD COMMANDS TO TAKE THE TRUMPET WHAT HE SHALL CONCEAL .- Milton.

SALEM, OHIO, AUGUST 9, 1851.

EXECUTIVE COMMITTEE meets September 1st. Annual Meeting --- Arrangements.

Our Friends in Fairmount and Mt. Union, are in fine spirits and will do whatever is practicawill be held in the tent as there is no house in the neighborhood that will accommodate the

The suggestion in our last in regard to the refreshment table, the Committee deem important. Mr. T. E. Vickers, a gentleman well qualified for the service will superintend the arrangement, and take charge of the contributions for this object on the ground.

#### Rail Road Arrangements.

All persons travelling to the Convention from places north of Ravenna, by rail road should come down by the 11 o'clock train on Saturday. They will arrive at Ravenna at 1 P. M., and a special train for their accommodation, will leave Ravenna for Alliance at half past 3 o'clock, P. M. This will be the only opportunity of getting to the meeting on Sunday by Rail Road. To all our requests for a train from Cleveland on Sunday Morning, the Rail Road Company have refused to listen.

A Committee will be in waiting at the Depot at Alliance to direct strangers to places of

#### Hacks from Salem to Mount Union.

For the accommodation of the citizens of Salem, Messrs, Thomas & French, will run Hacks between Salem and Mount Union during the Meeting as often as the necessities of passengers shall demand. The fare they assure us shall be this an economical and pleasant method of convevance. Those who wish to avail themselves of it should make application early that ample provision may be made for all.

## The Ministry-Chicago Christian Conventions.

found many of the true friends of human freedom. We take pleasure in recording as we lead to be represented in the second of the Board in India; and call operations of the Board in India; and To occupy it bravely for the truth, indicates more than ordinary manhood.

The clergy are by profession and by the recognition of the people, LEADERS. Facts prove that they have been but blind guides-leading dicts, that could have been endured—but the rebuke, the exposure, and the remedy, came from publicans and sinners: to acknowledge the truth was to abase themselves in their own esesteem of others.

Many of the theological opinions they teach, are slanderous of God, and degrading to humanity, and of course exert a contracting influence upon those who embrace and promuige them; and their relation to the people is one calculated to foster self deception and moral cowardice. A great mass of the American clergy exhibit the legitimate fruit of their position and opinions. They are illiberal, morally obtuse, servile, hypocritical and cowardly. They have ries.' arrayed themselves against radical reforms. No matter how self evident the truths, how benevolent or feasible the plans, they first enquire what will be its influence upon the church and ministry, as though these instrumentalities were the great end of human and divine existence. They have proved themselves of the earth-earthy-and though canting of heaven, their treasures have been here, and to proteet then, they have not scrupled to sustain the most monstrous wrongs. Churches and ecclesiastical judicatures have decidedly and unhesitatingly fraternized with slavery, manifesting their willingness to sacrifice moral principle and humanity for its support.

The pure minded and honest in the ministry have borne long and labored earnestly with their brethern, amidst reproach and persecution. Their efforts have been unavailing for their reform. And finally they are becoming convinced that any further efforts in that direction are uscless-that it is time to obey the injunctioncome out from among them, my people, and be ye separate.' Some of them now are ready to assume in part the ground of the Ameriean A. S. Society-no Union with slaveholders in the Church. To a considerable extent. This was the feeling that characterized the Chicago Christian Convention. A Convention made up of a very large representation of talent and integrity from this class of men.

The Catholic priesthood, it is said, abolished chattel slavery in Great Britain. Human chattelism exists among us because the clergy have anctified and sustained it. And although their their influence, and the increase of personal res- in the afternoon or evening. Ponsibility among the people, generated by free nvestigation, has to some extent broken the power of their despotism, yet they have an inluence that can do much for the overthrow of blavery, we are glad therefore to see any movement of theirs in behalf of freedom. The fol-

wing were the resolutions adopted. Resolved, That silence by a Missionary body ice connected with Slavery, in regard to that in, implicates such body in the sin and guilt of Resolved, That it is the duty of all Chris-

The Anti-Slavery Bugle. ity among the heathen, to seek channels for their contributions which are disconnected with

slavery.
Resolved, That this Convention recommend AND BLOW A DOLOROUS OR A JARRING BLAST, IT to Anti-Slavery Christians, when practicable, to LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Millon. as possible, from the use of those articles which are produced by unpaid toil.

Resolved, That the principles of Spiritual morality determine the duties of Christians at relation, and require them to oppose all gross immoralities, there, with as much fidelity as any

Resolved, That the fact, that three millions in fine spirits and will do whatever is practica-ble to accommodate the Meeting. The Meeting outraged, and held in cruel bondage by the unrighteous legislation of the country, presents a motive to the diciples of Christ, which should be paramount to all party and pecuniary considerations, in the discharge of their political duties. As they would keep themselves free from injustice, and their religion from reproach, they should guard against all party entanglements which would prevent their paramount duty to the crushed slave.

These resolutions are explicit, though quite reports of committees seem to have been deports will be found in another column.

But it must be remembered these are but the ties. It will be seen that they too profess to be | which has created quite an excitement in Michwe give in part the result of their deliberations.

eal nor religious partisans for constant and efficient aid in the cause of freedom. Their inci-

"Resolved, That we have listened, with Much as has been said, and truly said against Dr. Pomroy, Secretary of the A. B. C. F. M., acknowledgment that in its ranks are to be conducting the Missions of that Board, which have done, the noble sentiments of these men. that we most heartily approve its course, and position is an unfortunate and difficult one. gaged, to the prayers and liberal support of all our churches, and of the entire Christian

community." Now one of the statements on which this action was based was as follows:

"As to the treatment of Polygamy, Caste and Slavery, the Secretaries give their opintheir followers into the slough of immorality ions, and then leave the whole matter with and slavery. The evil has been exposed, and the missionaries, where it must be left .the remedy presented, not by ecclesiastical Churches are independent organizations, and with their ministry must settle their own difficulties. No man in this country has a right to go to a church, and say 'put out that man,' or 'put in this man,' and no man has any more right to say so to a foreign teem, and degrade their office and labor in the church. The letter of Mr. Treat to the Choctaw Mission will be remembered. The sentiments of the letter are still those of the Secretaries, and the missionaries know it very well. The Secretaries hope to see Slavery disappear from the churches; but we never say to them, 'you must turn out this or that man, whatever your convictions may be as to his Christian character;' for this would be outrageous tyranny; as much so as if said to your churches here. Still the missionaries have said again and again, that they intend to carry out the suggestions of the Secreta-

Other statements to the same effect were made in the form of question and answer, Dr. Pomroy being publicly catechized by

the Convention . Q. Might not the Committee say to the Choctaw missionaries, we cannot sustain you if you take in slaveholders?

A. Yes.

Q. Why not do this? A. The Gospel is preached to reform men. It sometimes takes a good while to do it effectually. If the Committee saw that the churches there were so corrupt as that there could be no hope of doing any further good, they might take that course.

Q. Is there any indication of progress in the right direction? A. No very late intelligence, giving distinct data for certain opinions is at hand, but

our belief is that there is. Q. Are these Mission church in a way to progress faster than other Southern church-

A. They are. Their connection with Northern sentiment is more immediate. Q. Do any missionaries hold claves?

Q. Has caste been 'baptized into the churches who have not renounced the caste?

A. There never has been and is not now any such person.

# Parker Pillsbury.

advocate of freedom, stating that he will be in CLEVELAND on Sunday the 17th, inst. Will the friends make arrangements for meetings for him there on that day. On Tuesday reason to humanity has lost them some of the 19th, he will lecture at TWINSBURGH

> learn that Mr. Douglass is again able after se- on the whole great gainers by the law, and veral weeks illness to resume his editorial duties. His vocal organs are however still so ted and eventually postage still further reduced. much affected as to forbid his public speaking.

FIRST OF August .- This Anniversary of Freedom was celebrated by the colored people of Pittsburgh. The audience is said to have been large and conducted with order and deep interest. The assembly was addressed by Rev. continued drought in that and other localities of after witnessing all the light which the discustians, who desire to propogate a pure Christian- Lewis Woodson and Samuel R. Ward.

### Notes from the Lecturing Field. Since I wrote you, I have spent a week in

Adrian, holding meetings and doing what I could to help forward the cause. Of course no of certain classes of anti-slavery men. The Church could be obtained in which to show their recreancy to God and man. And as it was with the Churches, so it was with the Halls. The Agricultural Hall, is no longer used the Ballot Box, as specifically as in any other for public purposes. And the Odd Fellows refused to have theirs used by us. Application was made, and the directors had the matter under consideration two or three days, and then decided against the applicants. But this did not prevent several meetings being held. Notice was given that I would speak in the open air. A flag was painted with, "Anti-Slavery Lecture," in large letters on it. This was suspended between two trees, close by where I spoke, and the people came together in great numbers, so much so, that it seemed well that no Hall or Church could be had. Quite a number of ladies were present each evening. I spent limited in their range of subjects. The the first evening in enquiring into the cause of Anti-Slavery being driven from the Churches, signed to express more fully the views and in- and from the Halls, and endeavored to show tentions of the Convention. Two of these Re- that it was the spirit and influence of Slavery, that the churches and politicians were in league with the slave power, and therefore used their opinions of the radicals, who are in the Church, power to prevent free discussion. The meeting as every where else a minority. A short time was very orderly. On the following evening I previous to this Convention, a Missionary Con- reviewed an article on the 'higher law,' writvention was held in the same place, by the con- ten by the Editor of the Whig paper, 'The Exservatives-the Orthodox supporters of the positor.' There have been some violations of American Board, and Home Missionary Socie- law, of late on Beaver Island, by the Mormons, busy abolishing slavery-but hope to do it by igan. This Editor in the above named article, receiving slaveholders, and poligamists into endeavored to show that that was the practical their churches-thus recognising them as cho- working of the higher law, though some Whigs scale of morality will prescribe the terms of sen of God for their justice and purity, to reform thought he was having a fling at Gov. Seward, the world! What success will crown their la- and made some remonstrance; in the following bors, it will not be difficult to predict. Below No. of his paper, he came out stating that he in those who for the sake of union, had consenhad no reference to Mr. Seward, but to the Gar-The truth is, we can rely neither upon politi- risonians, &c. Last winter this same brother stated, that if there had been time he could have shown our views to be entirely incorrect. dental aid is valuable. But the church or par- This time I told him, there need be no such exty is supreme and must be maintained, and they | cuse, for we had as much time to spend as was reasonable, and our citizens will doubtless find can only be kept up to the point of rendering necessary, but I heard nothing from him. These such aid as they do afford, by those who make | Editors and Priests are a queer set of fellows. the principles of freedom, paramount to the in- At one time we are such an insignificant set, so terests of church or government. Those who utterly without influence, that we are beneath regard man as superior to opinions or institu- contempt. At another, our views are becoming so wide spread, that community must be warned or there will be an entire subversion of union of measures without identity of princimuch satisfaction, to the statements of Rev. law and order. At one time we are infidels and atheists. At another our regard for the the American priesthood, justice demands the explanatory of the principles and method of laws of God, holding them to be above those of be abandoned for mere measure whatever numman is the greatest crime of all. At one time bers be combined to enforce them. our sentiments and speeches are blasphemous. At another it is not what we have said that they have to find fault with, but what is covered up We take the greater pleasure in it because their commend it, and the work in which it is en- and kept back. At one time we are non-resistants and no Government men. At another the advocates of rebellion and massacre, and so it goes. But neither minister or editor could be induced to come before the public while I was there, and sustain the charges made against the

society and its advocates and friends. But I suppose they will wax valiant in fight when I On Sunday we had a fine day in the grove, just outside of the town. It was one of the done to accommodate a large audience. Hunduring the entire day. Never did I see a more up his service and took part in ours. At the close I obtained several subscribers for The Bugle. And the audience voted to invite the Western Society to send an agent into Michigan the coming winter. I should have spoken again on Monday evening, but I had completely lost my voice by speaking so much in the

open air. I must speak a word about the Sewing Circle which meets as regularly as clock work. They number fifty or sixty members. Some of whom live in the country five or eight miles off, yet attend every time the circle meets. They are doing well. I hope the women of Ohjo are preparing for our next Fair. I would not be surprised of the Adrian Circle sent a hundred dollars worth of goods to the Fair. Do be up and

I have just discovered the loss of my pocket book, containing the names of new subscribers. also old ones in Michigan, who paid for their Bugle. I hope I may recover it. I think perhaps I left it at Dr. Owens in Adrian, if so I shall get it. I hope those who paid, will give their names to Dr. Owen, and he will forward them on to the office.

# New Postage Law.

All classes through the country seem disposchurch?' or are there any persons in the ed to deal fairly with the new law. The three cent letter postage works well. Already however the demand is made that it be uniform .-With the newspaper arrangement there is dissatisfaction particularly with regard to transient papers. The law in regard to the free transit of We have received a letter from this eloquent | papers in the county in which they are published works unequally. Of the papers published in this place many of the subscribers live in an adjoining county, though removed but a short distance from the office of publication. The old arrangement that they should circulate free within a given number of miles of the place of publication was more equal and would better FREDERICK DOUGLASS .- We are happy to meet the design of the law. All are however these incidental evils will doubtless be correc-The veteran postage reformer BARNABAS BATES -to whom we are greatly indebted for the improvement we have-demands further reduction and uniform rates.

North Carolina papers still complain of a long

## Liberty Party --- Free Soilers --- Free Democrats.

Some weeks since Samuel Lewis furnished an article to the National Era, urging the union disunionists and liberty party men were left out as impracticables. The proposed union was to include Members of the original liberty party, free-soilers, and men of anti-slavery tendency among whigs and democrats-of whom Greely and Seward were the representatives. Gerrit Smith in Frederick Douglass' paper publishes a letter to Mr. Lewis deprecating a new organization, proposing an effort at combination between Mr. Lewis, his friends and the Liberty party. He also publishes a long address, setting forth the principles of the party on which they may combine.

These brethren will find there is just one way in which such combination can be effected and only one. Samuel Lewis and his friends can form a union with Greely and Seward and Dana by coming to their platform and endorsing the positions of Senator Fish. Gerrit Smith and his friends can secure union with free soilers and free Democrats by discarding the principles of a 'righteous government' and adopting the Buffalo Platform in its stead. It can be done as the old Liberty Party formed a union with Barnburners and Conscience Whigs. When they laid aside the fundamental principle of immediate and universal emancipation as the rallying point of their party, and selected minor anti-slavery measures in their stead, of which Van Buren could be the representative. No other means of union is at all practicable. The higher developement must bow to the lower. The men whose principles are lowest in the union. If other terms of alliance were adopted-no confidence could reasonably be placed ted to principles they did not fully and heartily adopt. If Samuel Lewis should form a union with Horace Greely he would shortly find that though Mr. Greely had anti-slavery impulseshe had only whig principles, and that principles would control at the expense of impulses. Weakness and disappointment would be the result.

Far better that we remain disunited-that urged by the energy of our individual convictions we fight under our own banners in our own way. Much sooner will all parties arrive at uniform truthful results, than by any attempt at ple. Far better that cardinal principle be represented by fragmentary association than that it

## "More Holy Than Thou."

Resolved, That this is designed to be a chrisian Convention, in spirit and action, and should conducted as a religious convocation, attendng to the business of the Redeemer's kingdom.

This was the initial resolution of the Chicago Convention. The idea is reiterated in the speeches and reports of the Convention. The this effort, apart from its anti-slavery character | take the beam out of thine own eye. which marks it as Christian and religious; and Resolved, That the most flagrant outrages hich lacking in the like efforts of others justbrethren, of christianity or religion, in any good years both God and man. deeply interested audience. In the afternoon a or important sense of the terms, in their opposiminister came upon the stand, and spoke at tion to slavery, and their withdrawal from its ly tyranical, and that the plain duty of the some length. All he said was very good. He fellowship, which the 'Infidel' abolitionists was from the country, and by invitation gave have not exhibited in doing the same work ?-They have both used mainly the same arguments and come to the same conclusions .-Why should they then claim for themselves superior sanctity and purity? It must be they have discovered some adjuncts of 'pure and undefiled religion' of which the Apostle, whose authority they recognise, was quite as ignorant as are the 'infidel abolitionists and their leader.' Pure religion and undefiled before God and the Father, is this, to visit the Fatherless and widow in their affliction, and keep himself unspotted from the world. According to this Apostolic definition, these brethren may justly claim for their Convention, that it was a 'religious convocation.' They were visiting the afflicted fatherless, by their lucid promulgation of truth in regard to the sin of slavery, and the duty of the enslaver. They were separating themselves from slaveholders, that they might be unspotted from the world. They fulfilled fully and clearly the conditions of 'pure religion.' They were comeouters so far as the church was concerned. The 'infidel' comeouters, long ago assembled for the same purpose—used the same arguments-took the same position, not only in regard to the bespotted and defiled church and ministry, but also in regard to the corrupt and wicked government. The one is, however, religion and christianity-the other, infidelity and

We make these remarks not that we care for the name. Infidel suits us quite as well as christian; and much better, if christian is the word by common consent to represent the popular religion of the country; for we wish to be recognised as separate from it, as from the system of slavery it upholds. We do it only because we would call the attention of those who favor their superior sanctity-to the fact that these new-born babes-claim superiority over those who have comparatively arrived at the period of vigorous manhood, in the practice of this undefiled religion.' We repeat it, many of these brethren though called of men-'Rabbi'have but just experienced the new birth. They have been dead in 'trespasses and sins.' Fellowshiping the sum of all villainies. They have given a 'sanction to the system which nothing else below the Almighty's throne could possibly have bestowed.' Some of them are not nizes man, whether it be called Pagan, Dervet ushered into the kingdom of light and truth. A writer in the Independent, whose communications are published under the editorial head, sions and reports presented, has gone home to possess towards the promotion of this end.

supporting the Home Missionary effort. What that effort is our readers will learn from the remarks of Messrs. Blanchard & Fee.

Time was, when our perverted veneration yielded to the ministry and the church the superior sanctity they claim. When we believed as they taught, that even the plowing of the wicked was sin, while almost any act of the sition. But we can most heartily rejoice at the truth uttered by theseChicago brethren notwithstanding their prejudices against all who enter- Bonner, Adrian. tain sentiments in common with ourselves. Still further truth will give them still greater eman-

#### Reform Convention.

MR. EDITOR: The Secretary of the Convention recently held in Litchfield, owing to sickness in his family, was unable to prepare the proceedings for publication, and forwarded to me the resolutions without the minutes. I therefore place them in as good a shape as I can under the circumstances. We shall try and send a delegation from Michigan to your annual meeting, though it will most likely be small.

THOMAS CHANDLER. Raisin, July 28th, 1851.

A Convention of the friends of Reform was held pursuant to public notice at Litchfield, of Berlin. Hillsdale Co., Michigan, on the 10th of July, 1851. THOMAS CHANDLER of Raisin, was appointed President, and Lewis Love of Litch-

The Convention, though not large, was mark ed by great harmony in its proceedings, and the subjoined preamble and resolutions were adopted unanimously, after having been ably advocated by Jas. W. Walker of Ohio and others.

Whereas, The shades of wintry night, with the dark gloom of ages, are passing away, giving place to brighter prospects and more cheertimes; the reign of error and superstition yielding to the influences of truth, and simple nature, opening to our vision new views and new duties; we come together to consider what the times would have us to do.

Fully assured are we that this world need not

be the Bochim of tears, or sepulcher of hopes it has been. Every soul desires and pines after happiness as its great end; but how few attain it. Slavery, Oppression, Monopoly, War, Intemperance, and Discord spread their blighting influence over millions of our race; while comparatively few are found to save the nation from their curse. And Whereas, Nature, as well as the written word,

declares the unity of the race, we would place ourselves in a position to bring about peace on earth and good will to men. We would sub-stitute right for wrong, liberty for slavery, jus-tice for oppression, peace for war, harmony for strife, co-operation for antagonism, and love for heter thus bringing about the brotherhood of hate; thus bringing about the brotherhood of the race. Therefore.

Resolved, That the first duty of every Reformer is to commence with himself; to see that he sustains no relation over which he has control that tends to perpetuate the selidea that there is something connected with fish wrongs of society; First, said the Christ,

upon, and the most terrible wrongs endured pleasantest places for meeting I ever saw. Seats ly characterises them as 'Infidel.' We ask, in our own first attention, among which stands were provided, a stand made, and every thing no captious or cavilling spirit, (our joy in listen- conspicuously towering with its giant form ing to their arguments and conclusions is too above all others, the man annihilating system dreds listened to the word of Anti-Slavery life, great for anything of this sort), what have these of American Slavery, defying as it has for

Resolved, That the man who holds a slave is a tyrant, and to assist such an one is equalslaveholder is at once to let the oppressed go free, every hour he refuses increasing his crime, making him doubly guilty of treason against both God and man.

Resolved, That a church which fellowships the slaveholder or abettor claiming to be christian, is a misnomer, a fraud, a despicable cheat, from which all who love the truth as it is in Jesus, should flee as from a dead-

Resolved, That this Government, giving as it does its entire power to strengthen and perpetuate chattel slavery, is not republican out a despotism; and to consent to be a member of it, while its constituion guaranties to the master the right of property in man, is to be in league with despots of the worst kind.

Resolved. That the Fugitive Slave Bill. whether constitutional or unconstitutional. would be a disgrace to any nation, were they even less loud than ourselves in professions of liberty and piety; and we avow most distinctly, that while we will feed the master if he is hungry, and shelter him if he is houseless, we will give up the fugitive never.

Resolved, That having felt in our own experience the dire effects of sectarianism, and seen the strife, jealousy, bitterness and contentions which have existed among meens its legitimate fruit, we are compelled to recognize it as only second in its evil results to

Resolved, That our nature demands urer atmosphere in which to develop its interior life, one in which perfect freedom can be enjoyed, subject to no creed but the truth, limited in its investigation, only by the universe, regarding all as brethren and helping all who need what we have to give.

Resolved, That we rejoice to see among the spiritually minded a growing disregard to mere forms and symbols and observances, which have so long occupied the place of pure devotion to goodness, the cultivation of pure devotion to goodness, the cultivation of the spiritual faculties and active interest in The French and German Languages, the perfecting of society; and hope that those who are made only a little lower than the angels, will aspire to such purity and love as shall introduce them into the society and fellowship with the pure and the good

in all spheres.

Resolved, That no day is too holy, no time too sacred, in which to plead the cause of down trodden humanity, and that alone is the true Gospel, which places man above institutions, and considers him as more sacred, more to be regarded than ordinances, institutions, books or seasons. That we esteem that as the true religion, which thus recogvish, Mahommedan, or Christian.

Resolved, That we hail with pleasure the efforts that are being made to secure to Woman her social and political rights, and will not fail to use whatever influence we may

PRAY for illumination in regard to the duty of Resolved, That we tender our warmest sympathies and fraternal fellowship, to all those earnest men and women, who are engaged in any of the various efforts of the age, to raise and bless our brother man, looking upon them all as the true ministers of God. whatever their developement, circumstances or location.

The following named persons were appointed a committee of correspondence with power to saint was sanctified by his profession. We can call another Convention at such time and place now render no such homage to profession or po- as they shall deem advisable: Lemuel Long. Samuel Riblett, Litchfield; J. D. Zimmerman, Union City : Thomas Chandler, Raisin : Grace

After holding five sessions, one of which was devoted to a free interchange of thought and opinion on various subjects in relation to the reforms of the day, the Convention adjourned.

THOMAS CHANDLER, Pres't. LEMUEL LONG, Sec'y.

# Meetings West of the Cuiahoga.

C. S. S. and Josephine Griffing, and Miss. Sallie Holley, will attend meetings at

Westfield, Friday Sullivan, Sunday Aug. 31. We are happy to lean that the friends above

#### named have already held several interesting meetings in that vicinity.

NOTICE. ELIZA JANE SILVERS will lecture on temperance, on Sunday the 17th inst., at the Centre

There will also be a PIC NIC in the grove near Samuel Ware's in Berlin, on Saturday the

DEMOCRATIC SUBSERVIENCY .- Col. Bigler the Democratic candidate for Governor in Pennsylvania, who had committed himself with singular expliciteness to slavery, seems not to have been quite satisfied with himself and adds the

following in a letter of the 22d ult. : 'In short, sir, my views are in entire accordance with the sentiments adopted at the Reading Convention, and I had not supposed that a disposition could be found anywhere to regard them otherwise. I am for all the Compromise measures, and in favor of a thorough and efficient execution of them as they are, and against all future Congressional agitation of the questions settled by them.'

## Obituary.

DIED, On the 24th Inst., of Typhoid Fever, ELLA WHINERY, wife of Elijah Whinery of New Garden, Columbiana County, Ohio.

Though summoned to the Grave in the prime of life, she has left many friends to whom her memory will be dear. A kind and cheerful disposition, characterized her deportment and gained her the esteem of those with whom she associated. The various subjects of reform met with her cordial approval. May the joy and love of happified Spirits be her inheritance.

# Receipts for The Bugle for the week ending

Morris Walton, McKaig's Mils,	1,50-315
r. E. Vickers, Frankline Square,	1,00-318
Nathen Owens, Polk,	1,50-316
John Allen, Columbiana,	3,00-343
John Cope, Short Creek,	2,00-329
Rational Lukens, ,,	1,50-355
Joseph Cope,	1,50-355
Joshua Cope, Colerain,	1,50-327

# SALEM INSTITUTE.

THIS INSTITUTION, located in Salem. Columbiana County, Ohio, will commence its ope rations under the care of the subscriber. The Building is commodious, with Study and Recitation Rooms. The services of a thoroughly educated Frenchman, recently from Paris, have just been secured as Teacher of the French, German and Italian Languages, as well as o Drafting, Drawing, including Sketching, Pastell and Painting in water colors and oil. His odes of teaching are those now practised in the best Universities of Europe. An arrangement has been made with Mr. J. W. Lusk, an minently successful Teacher of the Spencerian System of Penmanship, to give a course of Lessons in that art during each term of the year. A series of Lectures on Anatomy, Physiology and Hygiene, will be delivered during the next term,-and probably during each term of the year,-by Dr. R. H. Mack of Cleveland, whose experience as a lecturer, fine French Manikin and Skeleton, and numerous Plates, cannot fail to render the subject interesting to all who may attend his course. Other Scientific Lectures

will be delivered during each term.

The Institution is furnished with Philosophieal. Chemical and Astronomical Apparatus, Outline Maps, Historical Charts, Anatomical Plates, a Surveyor's Compass and a well selected Cabinet of Minerals

Students must be Punctual in their attendance, unless prevented by sickness, or urgent duties. Those who wish to study the languages, should commence with the term, so as to enter the Classes when first formed.

The Course of Instruction shall be thorough and Practical. TUITION PER QUARTER OF ELEVEN WEEKS:

To be paid either during or promptly at the close of the Term. Reading, Penmanship, Arithmatic, English Grammar and Geography, The Elements of Algebra, Geometry,

History, Natural Philosophy, Chemistry, Astronomy, Geology, Anatomy, Physiology, &c.,
The Latin and Greek Languages, the
Higher Branches of Mathematics, with

their application to Natural Philoso-phy and Astronomy, Book-Keeping by Double Entry, &c.,

Drafting, Drawing and Pastell cach, Sketching and Painting in Water Colors,

Attending both Mr. Lusk's Course in Penmanship, and Dr. Mack's Lectures, 1 00 For the Italian Languages and Painting in Oil, moderate charge. Literary Exercises shall receivedue attention.

Board, including Lights, Fuel and Study Room, can be had in respectable Families in the town and vicinity, at \$1,12 to 1,25 per week, and Rooms obtained for those who wish to

Books and Stationary can be had in Salem. Any other information in reference to the School, Board, Rooms, &c., can be had by addressing the subscriber, or Barnaby & Whinery,

The next Term of 11 Weeks, will commence AUGUST 4th, 1851.
WM. McCLAIN.

# Miscellaneous.

#### Enfranchisement of Woman.

From the Westminster Review.

The Westminster Review for July contains an able discussion of the question of Womens Rights. It is of importance for its intrinsic excellence as well for the fact that it indicates that the benevolence and intellect of Great Britain is awake to the importance of the question and appreciates the justice of its demand. The writer after refering to the Ohio Convention whose detailed proceedings he had never seen,-proceeds to speak more particularly of the Worcester Convention. After quoting its Resolutions it proceeds to say of them :-

It would be difficult to put so much true, just, and reasonable meaning into a style so little calculated to recommend it as that of some of the resolutions. But whatever objection may be made to some of the expressions, none, in our opinion, can be made to the demands themselves. As a question of justice, the case seems to us too clear for dispute. As one of expediency, the more thoroughly it is examined the stronger it will appear.

JUSTICE OF THE CLAIM.

That women have as good a claim as men have, in point of personal right, to the suffrage, or to a place in the jury-box, it would be difficult for any one to deny. It can not certainly be denied by the United States of America, as a people or as a community.-Their democratic institutions rest avowedly on the inherent right of every one to a voice in the government. Their Declaration of Independence, framed by the men who are still their great Constitutional authorities-that document which has been from the first, and is now, the acknowledged basis of their polity, commences with this

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

We do not imagine that any American democrat will evade the force of these expressions by the dishonest or ignorant subterfuge, that "men," in this memorable document, does not stand for human beings, but for one sex only; that "life, liberty, and the pursuit of happiness" are "inalienable rights" of only one moiety of the human species; and that "the governed," whose consent is affirmed to be the only source of just power, are meant for that half of mankind only, who, in relation to the other, have hitherto assumed the character of Governors. The contradiction between principle and practice cannot be explained away. A like dereliction of the fundamental maxims of their political creed has been committed by the Americans in the flagrant instance of the negroes; of this they are learning to recognise the turpitude. After a struggle which, by many of its incidents, deserves the name of heroic, the Abolitionists are now so strong in numbers and influence that they hold the balance of parties in the United States. It was fitting that the men whose name will remain associated with the extripation, from the democratic soil of America, of the aristocracy of color, should be among the originators, for America and for the rest of the world, of the first collective protest against the aristocracy of sex; a distinction as accidental as that of color, and fully as irrelevant to all questions of

government. Not only to the democracy of America, the claim of women to civil and political equality makes an irresistible appeal, but also to those radicals and chartists in the British islands, and democrats on the Continent. who claim what is called universal suffrage as an inherent right, unjustly and oppressively withheld from them. For with what truth or rationality could the suffrage be termed universal, while half the human species remain excluded from it? To declare that a voice in the government is the right of all, and demand it only for a partthe part, namely, to which the claimant himself belongs-is to renounce even the appearance of principle. The Chartist who denies the suffrage to women, is a Chartist only because he is not a lord; he is one of those levelers who would level only down to themselves.

ARGUMENT FROM ANALOGY.

Even those who do not look upon a voice in the government as a matter of personal right, nor profess principles which require that it should be extended to all, have usually traditional maxims of political justice with which it is impossible to reconcile the exclusion of all women from the common rights of citizenship. It is an axiom of English freedom that taxation and representation should be co-extensive. Even under the laws which gives the wife's property to the husband there are many unmarried women, who pay taxes. It is one of the fundamental doctrines of the British Constitution, that all persons should be tried by their peers; yet women whenever tried, are tried by male judges and a male jury. To foreigners the law accords the privilege of claiming that half the jury should be composed of themselves; not so to women. Apart from maxims of detail, which represent local and national rather than universal ideas: it is an acknowledged dictate of justice to make no degrading distictions without necessity. In all things the presumption ought to be on the side of equality. A reason must be given why anything should be permitted to one person and interdicted to another. But when that which is interdicted includes nearly everything which those to whom it is permitted most prize, and to be deprived of which they feel to be most insulting; when not only political liberty but personal freeclom of action is the prerogative of a caste; when even in the exercise of industry, alanost all employments which task the higher faculties in an important field, which lead to distinction, riches, or even pecuniary independence, are fenced round as the exclusive domain of the predominant section, scarcely any doors being left open to the dependent class, except such as all who can enter elsewhere disdainfully pass by; the aniscrable expediencies which are advanced as excuses for so grossly partial a dispensagion, would not be sufficient, even if they

injustice. While, far from being expedient, we are firmly convinced that the division of mankind into two castes, one born to rule over the other, is in this case, as is all cases, an unqualified mischief; a source of perversion and demoralization, both to the favored class and to those at whose expence they are favored; producing none of the good which it is the custom to ascribe to it, and forming a bar, almost insuperable while it lasts, to any really vital improvement, either in the obaracter or in the social condition of the human race.

OBJECTION FROM CUSTOM.

These propositions it is now our purpose to maintain. But before entering on them, we would endeavor to dispel the preliminary objections to which, in the minds of persons to whom the subject is new, are apt to prevent a real and conscientious examination of it The Chief of these obstacles is that most formidable one, custom. Women never have had equal rights with men. The claim in I was conducted through a number of cells their behalf, of the common rights of mankind, is looked upon as barred by universal practice. This strongest of prejudices, the prejudice against what is new and unknown, has, indeed, in an age of changes like the present lost much of its force; if it had not, there would be little hope of prevailing againagainst it. Over three-fourth of the habitable world, even at this day, the answer, "it has always been so," closes all discussion. But it is the boast of modern Europeans, and of their American kindred, that they know and do many things which their forefathers neither knew nor did: and it is perhaps the most unquestionable point of superiority in the present above former ages, that habit is not now the tyrant it formerly was over opinions and modes of action, and that the worship of custom is a declining idolatry. An uncustomary thought, on a subject which touches the great interests of life, still startles when first present; but if it can be kept before the mind until the impression of strangeness wears off, it obtains a hearing, and as rational a consideration as the intelleet of the hearer is accustomed to bestow on any other subject.

In the present case, the prejudice of custom is doubtless on the unjust side. Great thinkers, indeed, at different times, from Plato to Condorcet, besides some of the most eminent names of the present age, have made emphatic protests in favor of the equality of women. And there have been voluntary societies, religious or secular, of which the Society of Friends is the most known, by whom that principle was recognised. But there has been no political community or nation in which, by law, and usuage, women have not been in a state of political and civil inferiority. In the ancient world the same fact was alleged, with equal truth, in behalf of slavery. It might have been alleged in favor of the mitigated form of slavery, serfdom, all through the middle ages. It was urged against freedom of industry, freedom of conscience, freedom of the press; none of these liberties were thought compatible with a well-ordered State, until they had proved their possibility by actually existing as facts. That an institution or a practice is customary is no presumption of its goodness, when any other sufficient cause can be assigned for its existence. There is no difficulty in understandin why the subjection of women has been a custom. No other explanation is needed

than physical force. That those who were physically weaker should have been made legally inferior, is quite conformable to the mode in which the world has been governed. Until very lately, the rule of physical strength was the general law of human affairs. Throughout history, the nations, races, classes, which found themselves the strongest, either in muscles, in riches, or in military discipline, have conqured and held in subjection the rest .-If, even in the most improved nations, the law of the sword is at last discountenanced as unworthy, it is only since the calumniated eighteenth century. Wars of conquest have only ceased since democratic revolutions began. The world is very young, and has but just begun to cast off injustice. It is only now getting rid of negro slavery .-It is only now getting rid of monarchical despotism. It is only now getting rid of hereditary feudal nobility. It is only now getting rid of disabilities on the ground of religion. It is only beginning to treat any men as citizens, except the rich and a favored portion of the middle class. Can we wonder that it has not yet done as much for women? As Society was constituted until the last few generations, inequality was its very basis; association grounded on equal rights scarcely existed; to be equals was to be enemies; two persons could hardly cooperate in anything, or meet in any amicable relation, without the law's appointing that one of them should be superior to the other. Mankind have outgrown this state, and all things now tend to substitute, as the general principle of human relations, a just equality, instead of the dominion of the strongest. But of all relations, that between men and women being the nearest and most intimate, and connected with the greatest number of strong emotions, was sure to be the last to throw off the old rule and receive the new: for in proportion to the strength of a feeling, is the tenacity with which it clings to the forms and circumstances with which it has even accidentally be-

come associated. When a prejudice, which has any hold on the feelings, find itself reduced to the unpleasant necessity of assigning reasons, it thinks it has done enough when it has reasserted the very point in dispute, in phrases which appeal to the pre-existing feeling .-Thus, many persons think they have sufficiently justified the restrictions on women's field of action, when they have said that the pursuits from which women are excluded are unfeminine, and that the proper sphere of wo-men is not politics or publicity, but private domestic life.

# A Recommendation

TO A FRIEND WANTING A BOOK-KEEPER.

I commend to your favor the bearer, dear sir. As a book keeper none can excel him; He has kept a full score of my books for a year, And when to return them I tell him-

He vows and protests that he will do so to-mor row. He's a capital book-keeper, 'faith! to my sorrow! Charleston Standand.

A man with seeing eyes keeping them and the sunlight shone upon his face, which shut, and complaining that he cannot see is was old with precocious misery. were real, to render it other than a flagrant the trumpeter of his own inability.

From the Cayuga Chief. The Mad House.

BY GEORGE LIPPARD.

NEAR unto where I live there is a Mad House. It is surrounded by high walls, with two noble buttonwoods before its gloomy portals. From its grated windows you can command a beautiful sketch of fields and meadows, and green woodlands,-all baptized in the May sunshine. The other day, impelled by curiosity (having heard much of the Mad House.) I went thither, and passing from the glad sunshine, I soon stood in a vaulted hall, which was full of shadows, only broken by a few straggling rays. The Keeper (or Superintendent) confronted me there; he is a portly man, with a round smiling face, and pleasant eyes, almost hidden in wrinkles. There is an odor of pleasant respectability about him. Stating my object, or rooms, where almost every phase of madness, met my sight,-from the melancholy to the raging madman. Much impressed by what I had seen, I thanked the Keeper, and was about bidding him good bye, when he remarked.

But you have not seen the most curious sight of all,' he said, twirling his watch chain. 'Our hopeless cases. So we call them. Just step this way. It's a sight worth seeing.'

'Hopeless cases?' I echoed as I followed him through a long corridor,-it was a very dark and gloomy passage,—'How so?'
'Hush!' responded the Keeper, 'we're

near 'em now. We call 'em hopeless because they are actually beyond all cure. We can cure the raging madman, but these fellows,-O! my! they're desperate cases!" Thus speaking he led me along the corri-

dor, until we came to a narrow door. You see we keep'em in a room by themelves. They seem perfectly quiet, but you hould just hear 'em talk! If you'll step into this closet, you can see 'em through a hole n the wall, and you can likewise hear 'em talk. O! my! aint they mad!'

He opened the door and I stepped into a dark closet,-dark save that some gleams of light came through a circular hole in the

'Look and listen!' said the good humored

Applying my eye to the aperture, I beheld circular room, without windows, but with its ceiling rising into a Dome. Through this Dome, the sunlight fell upon thirty forty men and women who were seated in a circle. These were the mad men and mad women, upon whose worn and pallid faces the sunlight fell, with a sort of melancholy radiance. Seated in a circle, they conversed in low tones, their eyes flashing as they whispered to each other. The scene struck me with something of awe. If you could here see this circle of mad men and women. you would never nave forgotten those pallid aces and burning eyes.

'Listen!' whispered the Keeper,-'They re mad as Tophet. You see they talk to ach other all day, and the talk goes round the circle. It will make you laugh to hear em. Hark! the one now speaking was a preacher once,-that fellow with the broad orehead and deep-sct eyes. Hush!" And bending my ears to the aperture,

listened as the mad preacher spoke-'My friends,' said he, gazing upon the circle of mad men and women, 'Jesus Christ came to this world to heal physical as well moral evil. He taught us to pray, 'Thy Kingdom come, Thy will be done on earth as it is done in Heaven,' and it was therefore his object to remove physical as well as spiritual evil from the face of the earth. The preacher who teaches the poor to endure all forms of poverty, misery and wrong in this world, under the hope of compensation in the next,-who tells the mass of mankind. that they were born to suffer, toil, to die for the benefit of a few,-who excuses all forms of wrong done upon poor humanity by lordly or priestly power, with this word, 'You were born for this, good people,'-the preacher, in fact, who preaches the spiritual without, at the same time, preaching the temporal redemption of the millions, is a Liar unto Christ, and a Blasphemer before God!'

'Aint he mad?' whispered the Keeper .-Just think! How would such doctrine sound in our churches! It's well his rich congregation locked him up here. But hark

And I listened to this singular group moral people as they spoke one by one. will try and record their exact words.

'It is not right,' said a mad laborer. 'It is not right, no, no, it is not right, that I should work all my life for just enough to keep body and soul together, while the capitalist grows fat on my labor and the labor of such as me. I ought to have a chance to cultivate my mind as well as work my body. I ought indeed! For I'm an immortal soul as well as a working machine,-I am!

'It is not right,' said a mad Woman, she was young though very pale, and with a black semi-circle under each sunken eye .-'It is not right, that a girl like me, who meant to do what was good and true, should be forced for want of food to sell my body to pollution! There's eten thousand such as me in New York city, who are forced by temptation, by poverty, by bitter want of bread, to throw themselves into living damnation. This is not right! Every third year ten thousand such as these, sink into death, in the hospital or the ditch, and a new ten thousand take their place. Ten thousand sisters and daughters,-O, this is not right,

indeed, indeed it is not right!" 'Money is not the great object of our lives, said a mad Merchant. 'Buying cheap and selling dear, is not the whole duty of man. Upon my word it is not. We who sell should be the friends and not the tyrants of those who produce. It is not right, that so many of our merchants should be forced by the 'curse of trade' to sell Christ and Humanity, for a rise in the price of dry goods or even for an advance on Cotton. I hardly think it's right.'

Next a mad Child spoke,-he was a Boy, who from six years until nine had worked in the Factory, sixteen hours per day. His voice whent through me like an arrow. 'Christ said, 'Suffer little children to come unto me for of such is the Kingdom of Heaven.' Now how can I go to Christ? You took me, when I was little more than a baby, -you did not send me to school, -oh, no, you put me in the Factory, and there you worked me-worked me-until I am what I am!' He stretched forth his bony hands,

not a child, I am not a man, I am not a soul, -I am only a working machine! O, rich folks, who take poor men's children, to work in your Factories, you may depend there's something wrong in your conduct,-that is, if Christ is right.

And after this mad Child, a strange mad Man spoke-he formerly had been Keeper

of Auburn prison: 'You talk of reforming the criminal,' he said, 'and yet you let him out to the highest bidder, who is therefore bound to get as much work out of him, as he can. You give the Convict a Bible, but, (when his work is over) you shut him up in a stone coffin, where there is scarcely light enough to see his hand before his eyes, much less read his Bible.-This I don't think is altogether right. And then, even as you talk of the mild and humane system of your prison, you torture Convicts until they confess, (they did the same thing in the Inquisition, but it is not right! you drench them on the skull, with shower baths, until they're mad, you chain their ex- ever point will be The Right; but the right tended arms to heavy iron bars, until their eyes start from their socket; you hunt and ound and hack God's Image, there in Auburn prison, until it looks more like the Image of a damned soul, than the Image of the living God. This you do in the names of Philanthropy and Reform-but upon my word, I hardly think that it is right. I rather reckon that it is not.'

'And as for me,' said a mad Mechanicdo you call it right, to make me a free Mechanic, work for the same wages, as one of your scourged Convicts? I have my workshop,-is it right, for the great State of New York, to oppose a Convict workshop to mine, and force me to come down to State prison wages, before I can obtain bread? You tell me what a noble fellow I am on election days-but,-I'm afraid your State's prison system is not altogether right.'

But why prolong this sketch of these cases of hopeless madness? There was a mad Philosopher who believed that the time comes, when Society will be re-organized, and man lifted up from the abyss of social misery. There was a mad Politician, who looked upon the Presidential Campaign, which happens every four years, as a wretched swindle, having only for its object, the elevation of one man to power, so that he might reward some hundred thousand political gamblers,-there was a mad Author who looked upon Literature as a curse, save where it directly aided the elevation of the great mass of mankind. It was the madest party you ever saw.
'Aint it good they're locked up here?'-

said the Keeper, as we turned away. 'And yet,' said he, 'I am afraid there's a great many just such mad folks loose in the world and that some day they'll bring their mad ideas to pass.

'And so am I,' I answered, with a shud-Are you not also afraid, reader?

#### "The Man who don't take the Papers,"

Was in Circleville a few days ago, as we learn from the Herald of that place, which paper says, he brought his whole family in a two horse wagon. He thought the "New Constitution" had been adopted, and was rejoicing because no more railroads, turnpikes or bridges could be built. He still believed General Taylor was President, and wanted to know if the "Camschatkians" had taken Cuba, and if so, where they had taken it .-He had sold his corn for 25 cents-(the price being 31)-but upon going to deposit the money they told him it was mostly counterfeit, the only genuine bills being on the late Bank of Circleville." The only hard money he had was some 3 cent pieces, and those some sharper had run on him for half dimes! His old lady smoked a cob pipe and would not believe that anything else could be used. One of the boys went to a blacksmith's shop to be measured for a pair of shoes, another mistook the market-house for a church. After hanging his hat on a meat hook, he piously took a seat on a butcher's stall, and listened to an auctioneer, whom he took to be a preacher. He left before "meetin'" was out, and had no great opinion of the "sarmint." One of the girls took a lot of seed onions to the post office to trade them for a letter. She had a baby which she carried in a sugar trough, stopping at times to rock it on the sidewalk. When it cried, she stuffed its mouth with an old sock, and sung "Barbara Allen." The oldest boy had sold two coonskins and was on a "bust." When last seen he had called for a glass of soda and water, and stood soaking gingerbread and making wry faces. The shopkeeper mistaking his meaning, had given him a mixture of sal soda and water, and it tasted strongly of soap. But "he'd hearn tell of soda and water, and was bound to give it a fair trial, puke or no puke." Some "town feller" came in and called for lemonade with a "fly in it," whereupon our "soaped" friend turned his back and quietly wiped several flies into his drink.

We approached the old gentleman and tried to get him to subscribe, but he would not listen to it. He was opposed to all "infernal improvements," and he thought "larnin, was a werry wicked invention, and cultivated nothing but wanity and wexation."-None of his family learned to read but one boy, and he "teached school awhile and then went to studying wirginity."

# The Spirit of Liberty.

FROM THE "BLACK SAXONS," BY WILLIAM H. DAY.

It dwells among the mountains,-It lingers in the vale,-'Tis gurgled from the fountains,-It speaks in every gale.

'Tis heard where Mother Ocean Her dashing spray doth pour, And where in wild commotion The waking billows roar.

All nature bears its impress, And ownsits ruling rod-The impress of the Deity, The voice of Nature's God.

Move on .- If you are ever to be anything, you must make a beginning: and you must make it yourself. The world is getting too practical to help drones and push them along, if any thing live too fast. You must lift up your own feet, and if you have a pair of 'Now what did Christ say to the like of me? I am dusty pathway.

New Daily Paper in Boston.

A LARGE number of earnest Friends of Freedom, dissatisfied with the present condition of the Party Press, and desirous of all kinds of Mill Gearing at Salem, Columbiana having an organ which shall set forth, temperately but fearlessly, their sentiments and principles, have come forward and contributed, each one his mite, to a Fund for that

That Fund has been placed in the hands of Trustees who will publish in the City of Boston, on the First Day of January, 1851, a new Daily Paper, to be called

THE COMMONWEALTH, and continue to publish the same EVERY MORNING, except Sunday. It will set forth the principles of the FREE

Soil Party; but it will be truly A FREE PAPER, and not the bondservant of anycause, or party, except that of Freedom, Truth, and Humanity. THE POLAR STAR toward which it will

It will recognize the obligation of Law, the necessity of Order, and the duty of Peace and Good Will to men.

No pains or expense will be spared to render it a Good Daily Paper; a Commercial, Political, and Literary Paper, worthy the men who create it, and the sentiments which it will represent.

The names of the Editors will be announced hereafter. The Price of the Daily will be Five Dol-

lars-of the Weekly, Two Dollars-always in advadce. Subscriptions and applications for Advertisements received for the present at No. 5 Water street.

S. G. HOWE. WILLIAM JACKSON, Trustees. F. W. BIRD, JOHN P. JEWETT.

# ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SA-Jay's Review of the Mexican, War. The Young Abolitionists, by J. E. Jones. Liberty Bell, Douglass' Narrative. Brown's Do. Brown's Anti-Slavery Harp.

Archy Moore. Slavery Illustrated in its effects upon Woman. Despotism in America.

Church as it is, the forlorn hope of Slavery. Brotherhood of Thieves.

Slaveholder's Religion. War in Texas. Garrison's Poems. Pierpont's Poems. Phillis Wheatley's Poems. Condition of the People of Color. Legion of Liberty.

Liberty. Madison Papers. Phillips' Review of Spooner.

Distinionist. Moody's History of the Mexican War. Letters and Speeches of Geo. Thompson. And various other Anti-Slavery Books Pamphlets. Also a variety of other Reform publications; such as Equality of the sexes, By Sarah M Grimke.

May's Discourse on the Rights and Condition of Woman. Auto-biography of H. C. Wright. James Boyle's letter to Garrison. Pious Frauds, Pillsbury. Health Tracts.

Water-Cure Manual. Female Midwifery. N. P. Rogers' Writings Theodore Parker's Sermons. Ballou's Non Resistance. George S. Burleigh's Poems.

&c. &c. &c. Also a General assortment of Books, Miscellaneous, Scientific and Literary. BARNABY & WHINERY.

#### YANKEE NOTION STORE. Pedlar's Goods at Wholesale,

AT prices lower than at any other place West f the Alleghenies. Merchants and Pedlars are avited to call and see, (as seeing is believeing) and we will give them the proofs, of the cheap ess of our stock, which is principally received rectly from the manufacturer and importer and

Consists in part of Italian and American Spool Thread, Shoe do Sewing Silk. Patent Thread, Buttons, Combs, Hooks and Eyes, Braids. Laces, Edgings, Pins, Insertions. Hair Oils, Suspenders. Hosiery, Gloves, &c. &c. &c. Fancy Soaps, Perfumery, Envelopes. Cap Paper, Fancy Note Paper, Letter Paper, Portfolios, Metalic Pens. Bonnet Wire, Linen Braid, Worsted Braid, Silk Braid, Port Monnaies, Fans, Shoe Thread, Zephyr, Purses, Business Cards. Scissors, Needles, &c.

Just received and for sale at the Yankee No on Store, North Side of Main St., Salem, O., large assortment of Spool Silk in Boxes, warranted to be of the best quality, and each spool to contain the stated quantity of silk. Also splendid Papier Mache Buttons, a new just coming into the market. Our stock will be constantly renewed through Bancroft & Lee of Philadelphi

#### June 18, 1851. SAM'L BROOKE. CHEMICAL OIL POLISH. For greasing and Polishing the Leather with-

out Brushing. BY using the above preparation once a month, according to directions, boots may be kept in better condition than when blacked daily with the common paste blacking, which is so injuri-ous to the leather. It gives a polish equal to that of Patent Leather, and when dry will not soil the whitest glove and is impervious to water. It softens and preserves the leather and is an excellent preparation for CARRIAGE Tops and HARNESS. Try it. A. MYERS,

Sole Agent for Salem. Where BOOTS & SHOES can be had cheap. June 28, 1850.

TRESCOTT & CO .--- Salem, Ohio, WHOLESALE Dealers in School, Miscellaneous and Moral Reform Books; Paper, Ink, when there is a busy hive of workers, who, Oils, and Dyestuffs; Dr. Townsend's Celebrated and Stationery; Drugs and Medicines, Paints, Sarsaparilla; Fahnestock's, McLane's and Seller's Vermifuge and Pills; and all the Popular clogs on which clatter about your heels, they will soon be worn off and left behind on the BOOTS & SHOES and Shoe Findings; Dry.

Prompt attention will be given to compare the behind on the BOOTS & SHOES and Shoe Findings; Dry. Goods and Groceries, ,&c. &c.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain Engines. for any purpose to call before contracting elsewhere.

REFERENCES. J. P. Story, Waukesha, Waukesha, Co., Wis. James Herrick, Twinsburg, Summit, Co., Ohio, Mr. Tapporn, Ravenna, Portage County, Ohio, Stow & Taff, Braceville, Trumbull County, O. Moor & Johnson, McConellsville, Morgan Co., O. Wm. Hambleton, Pennsville, Morgan Co., O. Edward Smith, Salem, Columbiana County, O. J. & Wm. Freed, Harrisburg, Stark County, O. Jordon & Co., Bloomfield, Trumbull Co., O.
John Wetmore, Canfield, Mahoning County, O. THO'S SHARP & BROTHERS Salem, May 30, 1851.

Anatomy, Physiology and Medicine. The subscriber would respectfully announce that he is supplied with an increased number of superior facilities—having recently made new purchases-for demonstrating the subjects pertaining to the science of medicine; having a fine French Obstetrical Manikin; Skeletons, Dried Preparations; Life sized, and hundreds of other Anatomical Plates; a collection of the most approved collored plates for illustrating medical botany, large supply of Surgical instruments and plates and splendid pathalogical illustrations, besides a well selected modern library containing works on all the various branches, affording an opportunity of no ordinary character to ladies and gentlemen for speedily and

thoroughly acquiring such information. It being my design to continue to teach, it shall be as heretofore, no less my pleasure than desire to make all the instructions and demonstrations practical.

Those intending to study medicine would do well to commence at an early period. The term for Anatomy and Physiolgy will, as usual commence on the first Monday of Octo-K. G. THOMAS.

Marlboro, May 5, 1851.

N. B. Being desirous to dispose of my property I will sell on very reasonable terms.

Every Body Look this Way!! HAVING moved and re-fitted our Shop, we cel safe in saying that we will be able to give entire satisfaction in the way of Shaving, Hair Dressing, and Shampaning,

to all of our old customers, and as many new ones as may favor us with a call. Thankful for past favors, we hope to merit a iberal share of the public patronage. With Razors sharp, and chairs that's easy -In shaving we'll be sure to please ye; Combs that's ready, with seissors keen.

We cut your hair both sleek and clean; If your head is coated with dandruf, Give us a trial with our shampooning stuff, And if you doubt at all and wish to see, Call at Ambler's Block, just number three LEE & JOHNSON.

Western Farmers' Insurance Company. OF NEW LISBON, OHIO,

Salem, April 12, 1851.

This Company was organized, and commenced issuing Policies the first of May, 1850. And, although it has been in operation but about eight months, we are able to report as

follows: Whole number of Policies issued, " am't of property insured, \$1,616,100 ium Notes

of Cash Premiums, of losses, Balance of Cash Premiums above losses, 5,131 From the above it will be seen that we aleady number more members than most of the Mutual Insurance Companies that have been in operation for the last ten years, and have more Cash on hand than any other Company in the State on so small an amount of risk. The as-tonishing success with which this Company has met is good evidence that it is one of the best institutions in the country; and it is believed that it stands unrivalled for liberality and fair dealing.

DIRECTORS: ARTHUR BURBICK, NOAH FREDERICK, EDWARD POWERS, ALEXANDER PATTERSON,

OFFICERS: N. FREDERICK, Prest. J. M. GILMAN, Vica Pras't. J. McCLYMONDS, Treasurer. LEVI MARTIN, Sod. WM. J. BRIGHT, General Agent.

# A Heart-Rending Tragedy!

The other day a young man in horrid looking plight, by some unaccountable circumstance stepped into a neat and commodious room three doors west of Trescott's Book-Store,

AARON DAY, The original Barber of Salem, with a " Sana

Froid" unparalleled in the history of SHAVING, Hair Dressing and Shampooning, took an astonishing sharp RAZOR and ampu tated the young man's beard, and with an other surgical instrument, not quite as costly as the former, cut and dressed his hair in such a tast style as to give COMPLETE SATISFACTION. The whole requiring but a very few moments. Will other Gentlemen in the same fix as the youth refered to, call and do likewise? Salem, May 22, 1851.

SALEM BOOKSTORE!! BARNABY & WHINERY Dealers in Books,

tationary, &c., North side of Main st., Salem, A general assortment of Literary, Scientiff, Reformatory and Miscellaneous Books and school books, kept constantly on hand. Frices reasonable. Terms, CASH. Salem, Ohio, 1849.

Farm for Sale.

The subscriber offers for sale, a small Farm, consisting of Sixty Acres of first rate land, situated two miles North East of Salem. There are upon the premises a Log House and small Barn, and one of the best veins of coal in the neigh borhood. The property is that formerly held by Dr. Saml. Ball. Indisputable titles will be

For terms of Sale, and other particulars apply May 1, 1851. J. HEACOCK.

The Young Abolitionists! OR Conversations on Slavery-By J. Eliza, eth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts., Muslin 25 cts., per I. TRESCOTT, Co. Also, at D. Anderson's Baptist Book-Store 34 West 4th St., Cincinnati.

August 10, 1850. WM. J. BRIGHT, Attorney at Law, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Aug. 9, '50 | Nov. 23, '50.

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TERMS.—\$1,5 \$1,75 per annumonths of the su \$2,00 per an beyond six mon who are not sul to be interested very truth, with subscribe thems extend its circul Commun to be addressed

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My DEAR S

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